

No.	Adhikara	Ahnik	No. of Shelokas	
		4 (Karyakarana-Tato-nirupanam)	21	141
3	Agamadhikara	1 (Tato-nirupana-Khyam)	11	152
		2 (Pramatri-tato-nirupanakhim)	20	172
4	Tatosangrahadhikara	1.	15	187
		2 (Gurupatova-Kramakhim)	3	190

Adhikara	Ahnik	Shelokas
1	8	88
2	4	53
3	2	31
4	2	18
	16	190

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लौकिके भाषीये

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सुबीयपक्षे [illegible]

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लक्ष्मीसमस्तं किमत्र [illegible] मितमा । [illegible]

[illegible] किमत्र [illegible] मितमिति । एवं [illegible]

[illegible] मतमा । [illegible]

[illegible] प्रभृते । [illegible]

[illegible] नील [illegible] : [illegible] :

[illegible] : [illegible] : [illegible] विमस्रतुलिः

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३ [illegible] विमस्र [illegible]

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संविदं ज्ञानाख्यं चन्द्रं उक्तं यज्ज्ञानमितं यज्ज्ञानमिहास्ति एवं चलितार्कं ज्ञानार्क सर्वाप्तानि सदृतत्रये न सर्वान्तेन दिमह्वनेनाचन्द्रनमेकरूपायवसा। सदं यदक सीतेवसा॥

संविन्मद्रुपेल्ल, उक्त संविदं चन्द्रं

चलितं तंसान्तुगान्त सर्वान्तेनाचन्द्रं,

नमामि ईन सृतत्रयकसाकृतयाउव

दृचिसत, उद्यचानसायञ्च कीर्चिक्त

सीश्रृं सायवेत्रिधवेक्ष्व, कहृञ्जयव

चविमितिमितो नत मदृसान्तैव उद्यान्तु

३९तिकेदुः सः, नत मवकर्तृकम

वञ्जैव दृसान्तनमुः, नायल्समवस

[illegible] ज्ञानकर्तृवेयः सतुपं छिनत्ति,

चनसह्वनेधि ॐश्रृं ज्ञान मिकीर्दु

[illegible] विधयेन्तु कान्तु

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सहस्र सकधूलयार्क

उत्तचवः सृतो॥

तेन ज्ञेयप्रतिसन्धानत्वा, प्रकाशस्य
नत्वं नयनमेव विषयत्वमिति मेत्य
स्वप्रकाशस्वरूपत्वम् इत्यत्र मत्यमित्य
मिति वक्ताऽऽशः। प्रकाशमात्रस्वरू
पत्वे विषयेऽपि सद्भावात्प्रकाश
एव निमग्न इति। प्रकाशः प्रकाश
त इत्येतदनयान्तरेण इतरेकः स
यद्भवद्भाविकल्पः। प्रमाणसद्धे
वं सिद्धं सिद्धवत्त्वं प्रत्युक्तं।
एवं सिद्धमपि, तत्र विषयान्तिमतं
वस्तु सर्वीतया प्रतीत्युपनिष्क्रम
मात्र सुदृढप्रकाशत विश्वस्वरूपः।

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प्र:
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प्रमाणसिद्धप्रकाश त्वनतं सिद्धं प्रकाश एवमः, युक्तः सिद्धविषये किमतं तु द्वत सिद्धं सदप्रकाशस्वरूपत्वम् इत्यत्र मतमित्यर्थः॥

सुनिता। प्रकाशः। विषयत्वं। नाप्रकाशः प्रकाशत इति। मलनीयं। विषयत्वान्तिमतं। सर्वतिरूपया। निम्नयेन। विरति। प्रकाशितः

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नयण्टाकरि

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स्तोत्रं कर्तुम् समुद्यतोऽस्मि [illegible], [illegible]

स्तोत्रेषु कर्तृभिः [illegible] विरचितेषु, यतः, [illegible]

[illegible] स्तोत्रम् कर्तुम् [illegible] सिद्धम् [illegible], स्तोत्र

[illegible] ॥ [illegible]

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परमत्र पशितिविधुतमवर्तुं ज्ञानं नाम, किं तत्र

तद्विकास्तु तत्प्रकाशत्वि विरुमत्रुतमसं मुक्त

तत्सपि वा नमुक्त गलपि द्विप्रकाशविमुक्तं

मव संवेदयति तत्रत्रं विज्ञत्वादहो केन विद्

नीयाश्चिति तत्रैव कः पुनः किमत्र तत्सम

प्राप्ति, तत्रत्वामीदृशः संभूयेति पिशाचित

यत्र मुक्त्वा नतु ज्ञानतत्त्वलब्धं ज्ञानमीतिवपु

श्चित्तत्वतत्त्वमहेति, नाम संभूय विमत्रः द्वि

यामतिक्रमति, यत्तत्त्व मध्य मेधि मेनात्र

मध्ये:, यत्तद्विदृशकालपि यत्संयत्र ति

मक्रियेति, तत्रातुर्गीक्रियामति ज्ञानवमव

तः नित्य शुद्धकामा, मेव शुद्धमति पुलपद

धूपकरूमेल समीरमधिमन्त्रमान्त्र मदमात

प मतीप्रमाणप्रकान्तिक माध्यापपदेपि

द्रमाल सूप्रदृशमेविपयः, मामपामती

[illegible]

तत्त्वं पदं तात्त्विकस्वरूपं स्वस्वात [illegible] प्रसरीरवे

नवेत्तु [illegible] उपदेशनमीशं वि

[illegible] स्वसमपरीस्व [illegible] समापदुत्तवं सुत्रेव

निसर्गायतु [illegible] समस्विभूत्वेव तवत्ति, तत

यस्य पोष्टुः, उपदेष्टुः समीपे [illegible]

[illegible] उद्भूत्य नहेत विसृष्टेति येन, [illegible]

[illegible] इति तत्त्वयस्य पोष्टु

तः उपास्य [illegible] प्रतिति सा [illegible]

[illegible] नहेतु, परमाद्वैत [illegible] विषये [illegible]

येनेति, [illegible] नत्तु [illegible] सतः [illegible]

सेयं येनेति, [illegible]

द्विषयमेव कर्तुम् अर्हः ॥९॥ (शि॰ ५ सू॰ ८ ॥

इति श्रीमत्साहेब्कौलदेवमिश्र श्रीमल्लक्ष्मण [illegible]

[illegible] श्रीमत्साहेब [illegible]

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प्रथमाह्निकम् ॥

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𑆤𑆳𑆡 𑆤𑆥𑆯𑇀𑆪𑆠𑆶𑆩𑆴𑆠𑆴 𑆱𑇀𑆫𑆾𑆠𑆂 𑆱𑆠𑇀𑆠𑆳 𑆱𑆽𑆰𑆳𑆮𑆳𑆢𑆴
𑆤𑆂 𑆅𑆠𑆴, 𑆠𑆠𑇀𑆫 𑆯𑇀𑆬𑆾𑆑𑆼𑆤 𑆱𑇀𑆥𑆤𑇀𑆢𑆠𑆠𑇀𑆠𑇀𑆮𑆩𑆶𑆬𑇀𑆬𑆼𑆒𑆪𑆠𑆴
𑆱𑇀𑆦𑆶𑆛𑆪𑆠𑆴 𑆓𑆴𑆫𑆵𑆯𑆩𑆳𑆤𑆁 𑆤𑆴𑆫𑆷𑆥𑆪𑆠𑇀, 𑆍𑆮𑆩𑆥𑇀𑆪
𑆤𑆼 𑆤𑆴𑆫𑆷𑆥𑆪𑆠𑆴, 𑆠𑆠𑇀𑆫 𑆯𑇀𑆬𑆾𑆑𑆼𑆤 𑆢𑇀𑆮𑆴𑆠𑆵𑆪𑆼𑆤 𑆱𑆠𑇀𑆠𑆳𑆁 𑆱𑆁𑆮𑆸𑆠𑇀𑆠
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𑆲𑆼𑆠𑆶 𑆍𑆠𑆴 𑆥𑇀𑆫𑆮𑆫𑇀𑆠𑆩𑆳𑆤𑆥𑆴𑆟𑇀𑆝𑆂 𑇆 𑇆

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𑆯𑆳𑆁𑆨𑆮𑆂 𑇅 [illegible]𑆬𑆳𑆪𑆁 𑆮𑆴𑆑
𑆬𑇀𑆥𑆳[illegible]𑆩𑇀 𑇆 𑇑 𑇆

𑆤𑆴[illegible]
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निर्विकल्प सविकल्प

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निर्विकल्प सविकल्प

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एतदुक्तं भवति ॥

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𑆂 𑆑𑆬𑇀𑆥𑆤𑆳𑆪𑆳𑆂 𑆱𑆳𑆩𑆳𑆤𑇀𑆪𑆬𑆑𑇀𑆰𑆟𑆩𑇀 𑆅𑆠𑆴 𑆑𑆴𑆁 𑆠𑆼𑆤𑇅 𑆱𑆫𑇀𑆮𑆁
𑆢𑆴 𑆱𑆁𑆘𑇀𑆘𑆳𑆤𑆁𑇅 𑆘𑇀𑆘𑆳𑆤𑆱𑇀𑆮𑆫𑆷𑆥𑆳𑆤𑇀𑆠𑆫𑆱𑇀𑆪 𑆱𑇀𑆮𑆑𑆁 𑆠𑆠𑆑
𑆤𑇀𑆮𑆬𑆑𑇀𑆰𑇀𑆪𑆩𑆴𑆠𑆴𑇆 𑇆 𑆤𑆤𑇀𑆮𑆼𑆠𑆢𑆼𑆮 𑆱𑆁𑆘𑇀𑆘𑆳
𑆤𑆳𑆩𑇀𑆤𑆳 𑆱𑇀𑆮𑆼𑆖𑇀𑆗𑆪𑆳𑆂 𑆱𑆠𑆴 𑆮𑆴𑆘𑇀𑆘𑆳𑆤𑆱𑇀𑆮𑆫𑆷𑆥𑆱𑇀𑆪𑆼𑆠𑆫
𑆠 𑆥𑆫𑆩𑆱𑇀𑆪𑆂 𑆱𑇀𑆮𑆠𑆤𑇀𑆠𑇀𑆫𑆱𑇀𑆪𑆳𑆩𑆼𑆤 𑆱𑆁𑆘𑇀𑆘𑆼𑆮𑇆 𑇆

𑆠𑆠𑆾 𑆤𑆴𑆫𑇀𑆮𑆴𑆥𑆤𑇀𑆢𑆼𑆥𑆳𑆂 𑆱𑇀𑆮𑆫𑆷𑆥𑆳𑆢𑆴
𑆩𑆼𑆣𑆠𑆂𑇅 𑆱𑆁𑆘𑇀𑆘𑆳𑆤𑇀𑆠𑆴 𑆩𑆴𑆠𑇀𑆪𑆷
𑆱𑇀𑆮𑆳𑆠𑆤𑇀𑆠𑇀𑆫𑇀𑆪𑆳𑆢𑆷𑆥𑆑𑆬𑇀𑆥𑆴𑆠𑆂𑇆 𑇑𑇑 𑇆

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विमले प्रतिबिम्बसङ्क्रान्तिसम्भवात् तु पर्वतादि

स्वे स्वरूपे प्रतिबिम्बत्वं, [illegible] इति [illegible]

[illegible], न पुनः विमलः, [illegible]

[illegible] प्रसज्यते ॥ [illegible] ॥ किन्तु

प्रतिबिम्बकत्वेनापि न किञ्चित् द्रुतिमत्त्वं

[illegible] प्रसज्यते ॥ ॥

शब्दस्य एवं [illegible] प्रकाशता ॥ ०३ ॥

शैत्यं प्रतिबिम्बेन [illegible] प्रतिबिम्बकम-

पि मात्रं प्रकाशमात्रमेव न भवति तेनापि न कि-

ञ्चित् [illegible], न हि प्रतिबिम्बितवस्तु [illegible]

[illegible], शब्दमात्रं प्रकाशमात्रमेव,

बुद्धिसंक्रान्तत्वमात्रं प्रतिबिम्बं

प्रतिबिम्बकं, [illegible] इति [illegible]

१ [illegible] प्रकाशमात्रमेव बुद्धि [illegible] भवति, [illegible]

५: [illegible]

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[illegible] भवति,

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इत्याक्रिया समुद्गता इत्याकर्तृ सति,

क्रियापदं नास्ति, यतो न चाक्रिया समु-
द्गतः, पतत्याद्यकर्मकक्रियाणां ॥ ॥ एवं
प्राणीनां पापरूपं समुद्रे नाशकं, सासां विष
पापानां निरूपयति ॥ ॥

विष्णुः सनत्कुमारादिभिः स्तुतः
नारदेन तु, ...
... ॥ १० ॥

समुद्रमुपवर्णय ... ॥
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श्रीमदभिनवगुप्ताचार्यविरचितायामीश्वरप्रत्यभिज्ञाविमर्शिन्यां द्वितीयमाह्निकम् ॥ श्लो० ०१ ग्र० ०० ॥ ॥

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केवलं

[illegible]

[illegible] विषयत्वं [illegible]

स्मृतिकाले

[illegible] विषय [illegible] ॥ ॥ [illegible]

[illegible]

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विकल्पयति

[illegible]

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अविषयत

[illegible] ॥ ॥

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इत्थं स्वापसूत्रे तत्त्वोपदेशमिति ... तद्दर्शितम्

... स्वप्नावस्था ... ,

... विषयस्य ... , तत्स्थानेऽपि विषये ...

... विलक्षणम् ॥ ... ॥

इति स्वप्ननिर्णयः

ज्ञानं जाग्रत् सूत्रः ॥ १० / ५ ॥

... सर्वविषय ... ,

... स्वप्न ... : , ... ,

... विषयस्य ... ,

... विषयस्य ... ,

तः ततः ... विषयस्य ... ,

... ॥ ॥

... , तत्स्थाने

... ...

... ...

सूक्ष्मकञ्चुकेन तथासौ भुङ्क्ते भोजयति ॥ ॥

एवमष्टेश्वरज्ञानमयमयं

वेदितमा। ज्ञानानामयम

मुक्तस्यार्थप्रज्ञानसिद्धिः ॥३४॥

नस्मृतीति सम्बन्धेन ज्ञातृत्वमितिरेव विशेषणत्वेन

लक्षणमाह सर्वेषां ज्ञानविज्ञानानि, सर्वसंवेदना

नं, स्वविषयीकृतं ज्ञानं विकल्पात्मकं, सर्व

ज्ञानं संमतं ज्ञानं, कुत इत्याह स्वविषयप्रकाशस

[illegible] स्वविषये, [illegible] नीलसुखप्रकाशकत्वादि, न

सर्वेषां प्रकाशस्य [illegible], एवं न मुक्तस्य, नवेद्य

विषयतः

त्वेवैकी[illegible] मतमनुमतमस्तु, सर्वेषां विष

[illegible]

य विषयित्वेऽपि नास्तु, तत्र उक्तं ज्ञानस्य विरुद्ध

मत मनुमानादि संभवेन उक्ति दृष्टान्तत्वमर्थः,

तत्र दृष्टान्तमिति स्वरूपी दृष्टान्तमनुमानेन दृष्टान्त,

प्रकाशस्य, यत्र यत्र तत्र [illegible] तत्रैव सम्भव

यितुमनुमानमिति, कुत्र [illegible] प्रकाश

विना विषयस्य मनमत्र मितिमात्र यति॥ ॥

न विषयतः दृष्टान्तत्वविचारः

मध्यगतः

Margin and interlinear glosses: न च [illegible] सङ्गति; [illegible] प्रकाशत्वादि; न मुक्तस्य [illegible] विषयी [illegible] न वेद्यते [illegible] विषयीक [illegible]; ज्ञानानं; ज्ञानानं; सर्वेषां मनुमानम्; दृष्टान्तः; दृष्टान्तं; उक्त

महेश्वरः । [illegible]
[illegible] ॥ ३३ ॥

संवित्स्वरूपकामस्य [illegible]
[illegible] संवित् [illegible]
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एवं लक्षण [illegible] प्रकृति [illegible]

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[illegible] प्रकृतिरेव [illegible]

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प्रकृतिः [illegible]

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[illegible] तत्त्व [illegible]

उपलक्ष्य

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स्वकीयं उपलक्ष्य

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सविकल्प

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उक्तं श्रीगुरुभिः। तैः गुरुभिरुक्तं विमृशति

स उक्तिविमर्शनस्य [illegible] स्वरूपम्। यद्गुरु [illegible] कल

कलित गुरु [illegible] मर्शनमेव न, न [illegible]

मर्शनमेव [illegible] प्रथमसत्व काले इत्यु

सकलप्रमातृ [illegible] न [illegible] कृत, नमस्कृ

यामेव विलीनीकृतः [illegible]

[illegible] :

कम्पयति, [illegible] प्रथम [illegible]

[illegible], न [illegible] प्रथम [illegible]

3 नैवं [illegible]

स [illegible] कारणः, ततः [illegible] नीत

न कलपरामर्शेऽपि, न निमीलतीति, [illegible]

[illegible] प्रथमकलपरामर्श उक्तिविक

[illegible] परामर्श [illegible] उक्तिपराम

र्श [illegible]।

एवं च सत्येव [illegible] स्फुरति, एतदेवाह इ-

[illegible] यदेवं [illegible] मिति कलकला-

[illegible]

[illegible] विश्वं [illegible], ततएव सकल [illegible]

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[illegible] स्फुरति, [illegible]

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[illegible] स्फुरति, [illegible]

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एतदेव [illegible]

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[illegible] विकल्पे [illegible]

[illegible] विकल्पः,

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निर्विकल्पकं भवति

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निर्विकल्पकाले

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निर्विकल्प

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सविकल्पकनैव

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प्रवृत्ते सत्त्वं परामर्शमपि न [illegible]

[illegible] विमृश्य [illegible] परामर्शमिति वि

कल्पोऽपि न [illegible]

[illegible] इति [illegible]

[illegible] सत्त्वमिति निर्विकल्पक

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[illegible] विकल्पितं [illegible]

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[illegible] इति सूत्रमिदमप्यस्य भाव
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इति श्री[illegible]शक्ति[illegible]॥ [illegible] ॥ ३० ॥

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इति यथा सवर्णदृष्टि नीलमेव, तदुत्पन्नयथार्थं ते।

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न कंचिद्विशेषं दृष्टि, वस्तुतः सम्भवेदतो नीलं परमार्थ

निश्चयं च यतः, सम्भवेत् न नीलं न अनीलं, स्वरूपं

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नीलस्य प्रकाशः पीतस्य प्रकाश [illegible]

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न केवलमनन्तेनोक्तं ... [illegible]

... [illegible] ... विकल्प ... [illegible]

स्मरणं विकल्पः ... किंचित्स्थितं यावदस्य [illegible]

... [illegible] ... नैव ... [illegible]

... [illegible] ...

नेत्युक्तं, तदन्तरं विकल्पः, सवस्थायं विकल्पत्वं

वस्तुत इति प्रसिद्धं, ... [illegible]

... तदन्तरमत इति ... विकल्पत्वं नैव के

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... इन्द्रियान्तरमात्रे ... विकल्पेन ... [illegible] कालं तृतीय

... [illegible] ... विकल्पत्वं नेन्द्रिया...

... [illegible] ... किंचित् ...

फलेषु कालमित्येक ... कालः

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निर्विकल्पकं

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विकल्पक [illegible]

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निर्विकल्पक विषयी कृत [illegible]

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न तु तः सिद्धं तदितः स्वकामत्वे सिद्धं तत्त्वतः सिद्धत्व

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यदि वृत्तिरिति लिङ्गं स्मृता। तल्लिङ्गस्तु [illegible]
[illegible] विषय [illegible] [illegible]।
[illegible] स्मृता। [illegible] वृत्तिरिति [illegible] विषयो [illegible]
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ऋद्वसन्नेन विकल्प इ त्रिभिः॰।

विकल्प इत्यत्र:

सवसूमपी विउ इत्युक्ते नित्यीप्राप्ते, ततः सूत्रेण ऋ
द्वसन्ने, विकल्पे, विभाषा इति प्राप्ते, ततः सूत्रेण
सुप्सुङ्ं ऋद्वसन्ने, पदनसप्राप्तस्य समुदाये प्राप्ते, त
तः स्वस्थपूर्वव तत्पुरुष पद इति सूत्रेण, ततो विसृष्टायां
सुमुपसर्गमितवसन्नसु विकल्पतु प्राप्ते, ततः सू
त्रेणातः समुदाय विकल्पतः, एवं सुतास्त
कुलानित्युपमेव समेयुमपु समुद्वमिति सू
त्रेण, ततः समुदेत्मिनलूप्रत्यवठ समुदाय
संधियपते सूत्रेण, ततुस्वयेन तमैवाल्यवठ समु
दवसमाप्त्यैवमिलुसप्राप्ते, तत्कृिमस्मसमुते
[illegible]
तिसूत्रेण, इत्यक्तिकसु तत्कृतः, स्वस्वसृत्वैः
प्राप्यते॥ ॥इतुभिस्वं सुतवसवठ समुदि
सन्न इति ततुविसन्ने विल समुत्रसमासे वेलित

सक्त ... एव

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तत्र हि विविधा कल्पना, विविधं [illegible]

विधि — [illegible] विकल्पः, विविधं [illegible]

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निषेधं — [illegible] भवति ॥ ० ॥ ॥ [illegible] ॥ ॥

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विकल्प एव ॥ ८ ॥ ५ ॥ [illegible]

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𑆱𑆠𑇀𑆠𑆶𑆩𑆼𑆮𑆳𑆠𑇀𑆫𑆱𑇀𑆡𑆴𑆠𑆠𑇀𑆠𑆶𑆂 𑆥𑇀𑆫𑆑𑆳𑆫 𑆱𑆩𑆼𑆮 𑆱𑆩𑆠𑆶𑆁 𑆪𑆢𑆴𑆑𑆳𑆫

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𑆱𑆮𑇀𑆮𑆴𑆠𑆳𑆤𑆶𑆱𑆠𑆫𑆱𑆂 𑆑𑇀𑆫𑆴𑆪𑆠𑆼𑇅 𑆠𑆼𑆤 𑆤 𑆑𑆼𑆮𑆬𑆁 𑆱

𑆱𑆩𑆳𑆣𑆴𑆰𑆶 𑆱𑆩𑆳𑆥𑇀𑆠𑆴𑆰𑆶 𑆱𑆩𑆳𑆥𑆬𑆼𑆰𑆶 𑆥𑇀𑆫𑆑𑆼𑆥

𑆠𑆴𑆥𑆤𑇀𑆤𑆼𑆰𑆶 𑆱𑆵𑆩𑆳𑆠𑆼𑆤 𑆥𑆶𑆥𑆶𑆠𑆼𑆰𑆶 𑆬𑆮𑆠𑆂 𑆥𑇀𑆫𑆑𑆪𑆼

𑆥𑇀𑆫𑆑𑆼𑆤 𑆥𑆮𑆴𑆠𑇀𑆫𑆠𑆳𑆩𑆼𑆮 𑆥𑇀𑆫𑆮𑆫𑇀𑆠𑆥𑆢𑆴𑇅 𑆥𑆫𑆠𑆁 𑆩𑆪

𑆱𑆩𑆳𑆣𑆴𑆮𑆴𑆤𑆷𑆥 𑆩𑆬 𑆱𑇀𑆑𑆸𑆠𑆴𑆱𑆮𑆩𑆵𑆤𑆼𑇅 𑆩𑆬

𑆢𑆴𑆮𑆭𑆳𑆥𑆠𑇀𑆪𑆩𑆱𑆩𑆤𑆼𑆤 𑆩𑆠𑆴𑇅 𑆥𑆴𑆠𑆴𑆑𑆬

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𑆣𑆴𑆰𑇀𑆛𑆳𑆤𑆵𑆠𑆴𑆠𑆴𑆱𑆩𑇆 𑇗𑇒/𑇒𑇆

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ल्लेन्द्रिय भुक्तिबलं, एकवर्त्मेन सर्वत्र

स्तीर्वस्तुभु वस्तुतः, एकेऽपि भुक्तिपदं प्राप्यतेऽति

शिवम्॥ (सु० १३ मु० ००)॥ उद्दिष्टिनवतु भुक्तिमिश्रि

तत्याऽपि भुक्तेः ह्रदस्थित्यं सुदृविमुक्तिदाऽपेक्षा

भक्तिर्निरुपलब्ध भूमाऽक्रिकम्॥ ॥१॥ ॥

॥ ॥

भवतु भक्तिरनन्या, यदि कर्मपथ

संश्रयात्। विमुक्तिर्भक्तेः कल्प

मनन्तं मिद्धिं मन्तुमः शिवम्॥ ॥

एवं सदाऽपि भक्तीनां विदृ भुक्तिप्रियत्व, मति

तथा, यतु सदृभक्तोऽपि भुक्तिप्रसक्तीनां तत्र

भावेन भक्तिरेव भवत्यितुं, नहि भुक्तं भक्ति

भुक्तिं नवित्वमहतीति, सपूर्णेऽपि सम्भक्तीनां

सकलमनुमयः, भवत्सङ्कुक्तिसन्धेयमनिवियेमलकीर्ति

तत्सम्भक्तीनां विमुक्तिर्भक्तेर्भूवनानि भुक्तिभावतया

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पु०
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भूश्यका

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मनुंभालम्भः

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ऽत्र वृत्तिकाज्ञानं शुद्धज्ञानं संविद्रूपस्य सिद्धं प्रमा-
णं बुध्यते, इत्युक्तिं सिद्धं करोतीति ह्यन्यास इत्युक्तिं सिद्धस्य
तुरीयकस्यान्त्यं यत्र दृष्टं ऽत्र वृत्तिज्ञानस्य सम्यग्ज्ञान-
नस्य प्रमाणत्वेनैवं, इत्येव बुध्यते, यत्र वृत्तिका
संवेदनं सिद्धप्रमाणत्वेनैवं, नयेत्सत्यत्वं, य-
दु युक्तं ज्ञानमेव चमुक्तं ज्ञानमिति, शुद्धु
कुतः सम्यग्ज्ञानमेवहि प्रमाणं ज्ञानमिति प्रमिणु-
मेतत्, एवमप्रमाणत्व संवेदनमेव सम्यग्ज्ञान-
नस्य सम्यक् बुध्यते, यतश्च सम्यग् ज्ञानमेवंभि-
द्धमिति सिद्धं सिद्धं बुध्यते इत्युक्तं प्रमाणं दृष्टं बोधेति ॥ २ ॥
प्रत्यक्षं ज्ञानं नत्र वृत्तरणं सिद्धं इत्युक्तमपप-
स्त्यिधुनाधुन्तमेवचोवदनमनन्तं बुध्यति ॥ ॥
नैवं शुद्धं स्वरूपं यत्र सिद्धं शुद्धं प्रमाण
सिद्धं, नयुक्तं दृष्टं प्रत्यक्षं प्रमाणम्
प्रमाणः ॥ ३ ॥

विविक्त कुण्डल [illegible] मिति

[illegible], कुण्डल [illegible]

कुण्डलं [illegible]

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कुण्डलं [illegible], [illegible]

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विविक्तं कुण्डलं [illegible]

[illegible] निधिः [illegible]

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विविक्त कुण्डल [illegible] मिति [illegible]

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विकल्पयति

पिण्डो नाभीहितसमस्तभवसारं, यदेतत्कुलेक

यदेतच्च विकल्पकल्प

प्राणसूर्यमण्डले यदसद्विचेष्टे कुलेकप्राणपान

ल्पञ्च, सततमिश्रुति ओमसद्यदेको नीति, पिण्ड

समुत्पन्नक्षणे च यत्कुलमण्डले कुलेकमण्डले पिण्ड

व्यक्तकुलमण्डलेकमूर्ध्ना तु निर्विकल्पं न पुरुषकल्पे, म

विमलाधारे उद्धृतपुञ्ज

तत्कुलेकमण्डले तत्र मण्डलेकमपरं कुण्डलिनीकुले विषय

[illegible]

यद्रवकाः, एवं तु यमण्डले समाधेः समुद्भवन्तो त

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ट्टट्टनिर्विषयः, यद्रव्यकुलेक कुलेकस्वतः पिण्ड

पिण्डः

समुत्पन्नमेकुलन्तु सत्यं दुर्वृत्तिमत्रतीति समुद्र

पिण्डाः

त, यथा यद्रव्यकुलेकयन्तु तु मेनुनीति समुद्र

त एव, ततस्तु यद्रव्यकुलेकमुद्रा उत्तरेण पथा वि

धिन्तुः पिण्डसमुत्पन्नपरमात्मप्रकाशेन निर्विकल्प

पिण्डसमत्व

उदितं ततस्व निरन्तरः क्षणं तत्प्रदर्शनः सर्व

तु मिश्रितिमिकाः ॥ १८/०० ॥ एवं मूलमन्त्रस्तव

[illegible] 𑆥𑆜𑆠𑆴𑇆 𑇆

𑆍𑆮𑆁 [illegible] 𑆨𑆶𑆑𑇀𑆠𑆴𑆩𑇀

[illegible]𑇅 [illegible]

[illegible] 𑇆 [illegible] 𑇆

𑆪𑆡𑆳 𑆬𑆾𑆑𑆼 [illegible] 𑆬𑆾𑆑𑆼 [illegible]

[illegible]𑇅 𑆅𑆲𑆽𑆮 𑆨𑆶𑆑𑇀𑆠𑆴 [illegible]

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[illegible]𑇅 𑆍𑆮𑆁 [illegible]𑇅

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सप्रकाशं स्वभावमः, तत्र शुक्तिकाज्ञानं च न सम्य

गिति ज्ञानं च, ज्ञानविषयीकृतं च विषय

गतं रजतमित्युक्तं, न चैतद्युक्तं, तद्वल्ले [illegible]

[illegible] लेखनात्, [illegible] शुक्तिज्ञा

[illegible] : [illegible] सिद्धेः, अतः

[illegible] [illegible], अथ शुक्तित्व

[illegible] ज्ञानस्य विषय [illegible], शुक्तिकाज्ञान

विषयत्वमिति, [illegible] सम्पन्नं, अथ

[illegible] विषयता, के

[illegible] ज्ञानं तत्र

[illegible] इति, [illegible]

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0:: [illegible] विषये [illegible]

नेति चेन्न वाच्य,

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[illegible] 𑆅𑆠𑆴 [illegible]
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ज्ञातृकर्तृत्वम्, यत्तूदितम् पूर्वमभिमतं तत्र किं मि

थ्यात्मकमेव संविद्रूपं, तत्रापि दृष्टान्तमाह तत्र

निश्चितमेवायं विकल्पः, तत्र ज्ञानक्रिया

विषयं स्पष्टतं यदपि क्रियाशक्तिरूपं तत्रापि,

ज्ञानविकल्प एव, निश्चितं सिद्धमयत्नात्, एवं च

ज्ञातृभावः स्वतोऽस्ति: स्वप्रकाशस्य संप्रकाशयति

लीनो भवति, तज्ज्ञानं नाम स्वयं प्रकाशते मत्स्वरूपं

स्वनियतमन्यत्र प्रमितं भवति संवेदनं, तत्र

च मध्ये यत्प्रमातृ तस्यैव ज्ञानशक्तिविषयं स्फुट

त्वं संप्रतीत इति उपाधिलिङ्गकल्पनाभावात्, तु

ज्ञानक्रियेयम् इति कायाश्रितैव अवगम्यते

इति, तत्र अन्यत्र पक्षे प्रमातृभेदात् भवति स्वके

ऽपि आत्मनो ज्ञानस्य इति स्वकार्यानुमिति, परैर

पि उपलक्ष्येत अन्यज्ञानम् इति स्वसंवेदनेन,

[illegible] श्लोकद्वयेन

[illegible]

[illegible] श्लोकेन, [illegible] श्लोक

[illegible], ततः श्लोकेन [illegible]

[illegible]:, श्लोक [illegible]

[illegible] इति [illegible]

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केवलं [illegible]

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मीलित[illegible] निर्विकल्प

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𑆤𑆮, 𑆤𑆮, 𑆮𑆤𑆩𑆳𑆬𑆁, 𑆓𑆩𑆾𑆠𑆼𑆥

𑆖𑆴𑆫𑆶𑆠𑆼, 𑆪𑆱𑆴, 𑆩𑆠𑆶, 𑆢𑆠𑆶

𑆥𑆩𑆠𑆳𑆓𑆴, 𑆩𑆠𑆁, 𑆩𑆤 ॥ 𑇓𑇔 ॥

𑆲𑆼𑆤𑆩𑆳𑆮𑆩𑆶𑆠𑆴𑆱𑆶 𑆱𑆱 𑆱𑆶𑆃 𑆪𑆁𑆤𑆴𑆱𑆶𑆱𑆴𑆠𑆴 𑆪𑆼𑆤𑆮

𑆤𑆼𑆩, 𑆱𑆤𑆮, 𑆤 𑆩𑆳𑆱𑆶 𑆢𑆴𑆁 𑆓𑆩𑆾𑆠𑆼 𑆪𑆩𑆶𑆱𑆶 𑆱

𑆠𑆶𑆁 𑆪𑆤𑆮𑆠𑆴, 𑆪𑆢𑆴 𑆩𑆳𑆮𑆱𑆴𑆢𑆼 𑆱𑆠𑆶𑆁 𑆓𑆩𑆾𑆩𑆴𑆠𑆴

𑆮𑆥𑆪𑆤𑆠𑆴, 𑆩𑆳𑆮𑆱𑆶𑆢𑆴 𑆩𑆳𑆮𑆩𑆼𑆮 𑆱𑆠𑆶𑆁, 𑆑𑆼𑆮𑆬𑆁

𑆓𑆩𑆾𑆠𑆼 𑆪𑆩𑆶𑆤 𑆩𑆳𑆠𑆶 𑆩𑆵𑆱𑆳 𑆱𑆠𑆶𑆮𑆬𑆼𑆮,

𑆪𑆤, 𑆢𑆶𑆩𑆳𑆥𑆤𑆳𑆤𑆼 𑆱𑆴𑆩𑆶𑆠𑆥 𑆤 𑆱𑆠𑆼 𑆢𑆤, 𑆢𑆠𑆶𑆱𑆴

𑆥𑆬𑆴𑆠𑆶𑆥𑆠𑆳 𑆱𑆶𑆥𑆳𑆤𑆑𑆠𑆁 𑆮𑆴𑆱𑆼𑆣𑆳𑆁 𑆓𑆱𑆶𑆠𑆴

𑆢𑆱𑆶 𑆪𑆣𑆳𑆤𑆵𑆬 𑆤 𑆩𑆳𑆤𑆼 𑆉𑆢𑆶𑆬 𑆤 𑆩𑆱𑆶𑆤

𑆑𑆴𑆓𑆴𑆢𑆶𑆠𑆼, 𑆩𑆣𑆳𑆤 𑆩𑆱𑆶, 𑆢𑆣 𑆓𑆩𑆾𑆠𑆼 𑆩𑆱𑆤

𑆮𑆴𑆩𑆳𑆥𑆤 𑆩𑆱𑆶𑆱𑆶𑆃 𑆥𑆶, 𑆤𑆮𑆤 𑆩𑆱𑆶, 𑆪𑆠𑆶𑆤

𑆩𑆱𑆤, 𑆪 𑆱𑆠𑆶𑆥𑆠𑆃 𑆑𑆳𑆬𑆩𑆶𑆑𑆠𑆴𑆠𑆴, 𑆪𑆠𑆶𑆓𑆴 𑆩𑆤𑆼

𑆮𑆴𑆑𑆶𑆠𑆴𑆣𑆳𑆩 ॥ 𑇓𑇔 ॥ 𑆲𑆪𑆠𑆶𑆃 𑆑𑆳𑆬 𑆱𑆶𑆢𑆶𑆱𑆥𑆳𑆓𑆴

𑆱𑆶𑆱𑆴

𑆉𑆢𑆶𑆬 𑆤 𑆩𑆱𑆶 𑆪𑆑𑆴𑆓𑆴𑆢𑆶𑆠𑆼 𑆱𑆠𑆶 𑆥𑆴𑆠𑆼 𑆤𑆳𑆁 𑆤𑆼𑆮

नीलपीत [illegible]

[illegible]

[illegible] केवलं [illegible]

[illegible] इन्द्रिय [illegible]

[illegible] विषयं [illegible]

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[illegible] विपरीत [illegible] ॥ ॥

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[illegible] इन्द्रिय [illegible]

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[illegible]

[illegible] इन्द्रिय [illegible]

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सत्यैकाभासात्मकत्वेऽपि प्रकाशरूपत्वमेवास्य स्वात्मप्रत्यवमर्शः, स

एव हि स्वात्मप्रत्यवमर्शो विमर्शः स एव स्फुरत्ता महासत्ता

सैव च भगवतो ज्ञानक्रिये प्रकाशस्य एकत्वं, इदं

च स्वात्मतत्त्वं विमर्शः क्रिया, विमर्शमात्रं तु प्रकाशस्य

स इति विमर्श एव परमेश्वरस्यैकं ज्ञानक्रिये, पर

मेश्वरस्यैव च ज्ञानक्रिये इति शिवसमाख्यं सर्वं

विमर्श ज्ञानक्रिये तत्त्वं प्रकाशात्मकत्वं स्वभावत्वं, स परमेश्वरस्यैव

समाख्यापदेशात् तत्र ज्ञानक्रिये एतत् स्वभावः इति विशेषः,

स्वभावतः विमर्श एव ज्ञानं, इत्यविरोधेन ज्ञानक्रिये एव

इति सिद्धं, सम्बन्धक्रियादिशक्तिविभावाः क्रियाशक्तिरेव

ज्ञानक्रियात्मकत्वमिति शिवम् ॥ सू. ११ ॥ श्लो. ०० ॥

इति श्री प्रत्यभिज्ञासूत्रविमर्शिन्यां ज्ञानाधिकारे

अष्टममाह्निकम् ॥ ८ ॥ ॥

ज्ञानाधिकारः समाप्तः ॥ ॥

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विषयविकारः

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प्रत्यासन्नेन संपादितं कार्यं सो कालिकद्वीति
य. प्रमाणतः सक्तिबुद्धः पर्णो वृत्तमेव निवृत्तस
य, तत्र केवलं प्रबाध्यमानक्रियत्वं सत्त्वमीयते,
उत्तिनिष्ठ्या: क्रियायाः सदसत्त्वं, कालस्तु
रूपमविस्पष्टमपन्नस्यापनत्वाद् भवद्रूपमसु
मुक्तिविस्पष्टरूपत्वेनोपपद्यते, प्रागुत्पत्तेः स
त्कर्षिती अस्ति निवृत्ते क्रियामक्तेः सामवृत्ती का
लेनाभेदः, तत्र सदसत्त्वमतीत्य समुपत्रका
यिकालेषु, प्रागुत्पत्तेः सदसत्त्वसमुत्पत्तं तथा
तत्र मपि, प्रवृत्ति नमस्य सदसत्त्वं तन्ते पात्रि
य तथा भुवनिति ॥ ७/३ ॥ यतः कालो विशेष
त्वं सापराकृतत्वं स्वतन्त्र्यं परिकल्पिति, त
त्कृते सो कालेन सहासकृत ॥ ॥

कालः प्रदर्शितः सामान्यशुद्धः

पण्डित रामकृष्ण, सीतेश्वरकृत

लघुः क्रमागत सन्ततः ॥ ७०/३ ॥

यथ युगा परिविद्धित (युगमः सिद्धु युग्

या मधु प्रदक्षीणं सहरुषा सल्लिक कुटल्पी

तं सीतेश्वरैः पाहृत सदाविला सर्व्वैः, तत्त्व

कालः यतो परिविधुतं नसत्र पश्वादि दुरिय

युगा परिविधुत्यते, परिवृत्तैःविकनकं, सात्व

म प्रदक्षिणं युक्तविशेष संतुतः पासजुतः

क्रमे, तत्वः कश्चिद्वृक्षेताम, क्रमात्वका कालै, तै

कालखण्डक्रमः क्रमखण्डकालः। त्रैमे कश्चिच्छित, त्वका तेत्रातेत्क्रमेयैज्ञः

ये नपक्षुसादि युक्तयो, पञ्चषा सावत्य, क्र

मात्व सितत्रिमुखि यीत्यादि वित्तत्रैवसासात

३ सहमेक्रमस्तुपात्व, पान्तपत्रवृत्तिदिवकुलैर्दि

५ न तैर्वैतित्वतैतपूतिमत्तवेतकतैत्वान प्रदमात्र

००३ सकिल सहसीयम्ब्रैहेसमाप्नीये तैवसतु

तमस्तुवैसितुकल ऽतुभसूत

[illegible] ॥ ७० ॥ [illegible]

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𑆟𑇀𑆠𑆱𑆶𑆒𑆴𑆥𑆱𑇀𑆥𑆤𑇀𑆢𑆤𑆱𑆱𑇀𑆮𑆴𑆠𑆩 𑇆 𑇗𑇓 𑇆 𑆤𑆮𑆓𑇀𑆫𑆲𑆩𑆳

𑆱𑆮𑆴𑆰𑆪𑆳𑆱𑆶𑆨𑆮 𑇅 𑆃𑆥𑆴 𑆱𑆑𑆳𑆬𑆓𑇀𑆫𑆳𑆱𑆁 𑆱𑆮𑆴𑆠𑆫𑇀𑆑𑆁 𑇅 𑆱𑆫𑇀𑆮𑆼

𑆱𑆱𑇀𑆠𑆶 𑆱𑇀𑆮𑆩𑆳𑆠𑇀𑆫 𑇅 𑆱𑆳𑆢𑆴 𑆤𑆮𑆱𑇀𑆦𑆶𑆬𑆴𑆓𑆩𑆳𑆠𑇀𑆫 𑇅 𑆠𑆱𑇀𑆪 𑆱𑆮𑆫𑇀𑆩

𑆤𑆵𑆠𑆴 𑇅 𑆪𑆠 𑇅 𑆱𑆶𑆠𑆱𑇀𑆠𑆶𑆠𑆼 𑇅 𑆱𑇀𑆮𑆩𑆳𑆠𑇀𑆫 𑆑𑆫𑆁 𑆢𑆱𑇀𑆥𑆤𑇀𑆠𑆼𑆩 𑇅 𑆱𑆶𑆤𑆮

𑆱𑆢𑆁 𑆱𑆫𑇀𑆮𑆳𑆱𑆴 𑇅 𑆱𑆮𑆴𑆠𑇀𑆫 𑆱𑆢𑆵𑆠𑆴 𑇅 𑆥𑆢𑆠𑆴𑆣𑆶𑆬𑆱𑆴 𑆱𑆠𑇀𑆪𑆼

𑆩𑆼𑆮𑆥𑆢𑆠𑆠𑇀𑆮𑆴𑆩 𑇅 𑆑𑆴𑆁 𑆱𑆶𑆪𑆁 𑆃𑆥𑆴 𑆱𑆑𑆳𑆬𑆓𑇀𑆫𑆳𑆱𑆤𑆥𑇀𑆫 𑇅

𑆑𑆴𑆁𑆱𑆶𑆁 𑆑𑆴𑆱𑇀𑆥𑆤𑇀𑆠𑆴𑆑𑆁 𑆑𑆴𑆁𑆮𑆠𑆶𑆩𑆳𑆤𑆁 𑆑𑆴𑆩𑆘𑆵𑆮𑆁 𑆑𑆴𑆁𑆤𑆳𑆥𑆵

𑆠𑆴𑆱𑇀𑆩𑆳𑆠𑇀𑆱𑇀𑆩𑆸𑆠𑆼 𑆤𑆮𑆼𑆣𑆶𑆥𑆴 𑇅 𑆓𑇀𑆫𑆼𑆤𑆪𑆠𑆂 𑇅 𑆤𑆩𑆱𑇀𑆮𑆩𑆳𑆠𑇀𑆫

𑆑𑆴𑆥𑆢𑆼𑆣𑆶𑆥𑆴 𑇅 𑆠𑆱𑇀𑆠𑆠𑇀𑆩𑆳𑆠𑇀𑆫𑆥𑆴𑆠𑆶𑆩𑆳𑆤 𑇆 𑇆

𑆱𑆮𑆓𑇀𑆫𑆲 𑆱𑆢𑆼𑆥𑆴 𑇅 𑆤𑆮𑆓𑇀𑆫𑆲𑆱𑆩

𑆑𑆂 𑇅 𑆥𑆴𑆱𑇀𑆑𑆴𑆫𑆤𑆱𑆂 𑆱𑆶𑆤𑇀𑆢𑆱𑇀𑆥𑆢𑆠𑆶𑆤

𑆠𑆱𑇀𑆪𑆼 𑇅 𑆱𑆢𑆸𑆠 𑇆 𑇗𑇘 𑇆 𑆩𑆼𑆱𑆓𑇀𑆫𑆱𑆼𑆥𑆴𑆤

𑆮𑆣𑆤𑆵𑆠𑆩𑆳𑆠𑆶 𑆢𑆴𑆠𑆱𑇀𑆤𑆂 𑇅 𑆱𑆶𑆓𑇀𑆫𑆼𑆮𑆓𑇀𑆫

𑆱𑆳 𑆥𑆫𑆬𑆤𑆮 𑆤𑆫𑆱𑆶𑆱𑆴𑆠𑆱𑆶𑆠 𑇆 𑇗𑇙 𑇆

𑇒 𑇓 𑇐𑇐𑇘

सर्वेषां स्वस्वरूपकर्तृकर्तृत्वम्, यः कालाग्निरुद्रः, ३

तत्र स्फुरत्ता उद्भूतैकरूपाभेदं मिति तत्स्वभावे स्फुरत्ता

सम्यक्स्वरूपत्वं हृदये स्थितः, समस्तं बहिरपि अन्तरेव

स्फुरतीति सम्यगुक्तं, यतः समस्तमिदं विमृश्यते

ऽतः, तदितर स्वरूपसमं स्फुरत्, नीलादिकं तत्त्वरूपं,

सर्वत्र, संविदूर्मिः सत्स्वरूपमयं, उत्तरं स्वरूपानुसारि,

एवं समस्तमेव स्वसंविदानन्दरूपं भवितव्यं, स्फुरन्ति

स्फुरणे स्फुरत्स्वरूपमयं विमृश्यते उच्यते समस्त

स्वरूपं सम्यग्भवतः कालाग्निरुद्रेषु, भवतीति च सकल

भेदं समस्तं स्वरूपे स्वरूपम्, एवं भेदं स्वस्वरूपे उक्तं,

समयतः स्फुरत्तेदं स्वरूपं समस्तं स्वरूपे स्फुरति प्रत्यक्षं

ज्ञातुं उद्भूतं कालाग्निरुद्रं स्वस्वरूपं च विश्वम्, कालाग्नि

समस्तं समयति, एवं सर्वं, उदितं स्वरूपम्

एवं स्वरूपं स्फुरतीति तत्त्वतः समयं विमृश्यते उच्यते

समाप्यते

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कल्पद्रुमः, [illegible]

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संपत्तिः [illegible]

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कालाग्निरुद्रपर्यन्ता निःशेषाः । सृष्टा [illegible] सर्वाः [illegible]

[illegible] ॥ ७८ ॥ ७५ ॥ [illegible]

[illegible] कालाग्निरुद्र [illegible]

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क्रियातु निर्मला शक्तिः [illegible]

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...तिरित्यलम् ॥ सू: ७६ ॥ सू: ३ ॥ ॥

श्रीमद्[illegible]विरचिते क्रियाविवेके क्रियाशक्तिनिरूपणं प्रथममाह्निकम् ॥ ॥०॥ ॥

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स कश्चैक स्मृत्युपायाद् विषयविशेषाद्भिन्नोऽस्ते, पक्षु

क्रिया संबन्धसामान्य

न सामान्यक द्रव्यप्रमिते सम्बन्धवीनतां क्रियैं

कालक पवं शीकं स्मृत्युपजात्ते, सत्यमेवजातिक्र

येप्येन ष्वतिसङ्क्षेपः ॥ ॥ नवेवं ड्या निक्र क्रिया

निर्विकल्पकज्ञान

स्वक्र वक सनत्पु ष्यापविर्भीयते, उभय

क मनैव निर्भाल्यं नत्वता, सत्य क्रियासूक्ष्म

प्रस्तु, नीलाज्ञान प्रतीलादिनिषु क्रमर्ष

सविकल्पकज्ञानेषु क्रियासूक्ष्म नीलादौ विकल्पबुद्धौ क्रियाक्ष

त्र सम्बद्धाणापि ड्डज्ञ, सत्रं सत्रं संवदि सत्र

क्रिया सूक्ष्मप्रत्येक

मिति एवं प्रत्येक द्रव्यदाः सक्षं सक्रान्ते,

निर्द्दयद्र विशेष निकष्य स्क्रू क्रियाकीक सत्र

वं ड्यवत्रेपपत्र मिति वचना क्रियासूक्ष्मीकं द्र

उभय सत्रत्र मिति प्रथयन्नाह ॥ ॥

क्रियासम्बन्धसामान्यद्रव्यदि

क्कालबुद्धयः । सत्याः स्थैर्यो

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कोऽयमालम्बनाकाराल्लाभ [illegible], उक्तिरुक्तं सविकल्पकमिति

सविकल्प

वचनमात्रम्, नीलं पीतं च विकल्पकं सविकल्पक

मित्यपि सर्वं [illegible] वचनमात्रमिति सर्वं सम

त्वम्, [illegible]

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[illegible] इति [illegible] ॥ ॥

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[illegible] सविकल्पकं [illegible]

निर्विकल्पक [illegible]

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विकल्प [illegible]

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प्रवृत्ति मल्लः प्रमथ उक्ति
अनुप्रविश्यन्तःकरणं । मिध्यर्थविभूतो

प्रथमूर्तिलक्षु संविद्वृत्तिषु, उत्पन्नवर्णकं संवि
भूतेतैत्तं सत्वसविमन्ने
त्रिमल्लार्थमूलकं समाप्त, यत्र नुवनलकल स्व
प्रमातृ मिध्यनुभूति
रुतुविमूलप्रतीति उद्वैविनिष्कुमत, समभुद्धि
मल्लाति प्रमथ उक्ति मिद्धे
उपनुधयामकुपि एवं संविदेवकृत, नत्तु स्तुय
गन्दस्तुयकल्पधक्लिक्तैरमिति सस्वरूपतुयस॥ ॥

एतेषु स्थूलवर्णमध्यं संविदेषु
कर्तुस्ततः। इन्द्रियकर्मेभ्यः
सा स्थूलसूक्ष्मविकल्पकः॥ ०:१४ ॥

एतेषु स्थूलवर्णमध्यकर्तृस्तत्या, एते नूदि
मिद्धमितृभः
कर्माः कल्पकाः, उनकेवलं सस्वरूपस्तुते
मिध्यनुभूति स्त्वमुमी
कर्तृपदं संविद्भूतकर्तृतत्वमालभूतं, यावच्च
स्त्वमु पाव उक्ति हृदं
वि, किर्मप्रपत्तिकलनकलसभेदैः संविद्वस, उ
एतिभ्रैतत स्त्वमुमी द्विकल्पकः
स्त्वभूतत्त्वप्रयोकतत्त्वलभूतं नयन्ति,
पाव उक्तिदिप्रतिकर्म पत्रज्ञ उनसंविद्भूतये
एतत्तु ।

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इति विभक्तिविषयः कारकाणां ।

समस्तरूपः, सर्वरूपविमर्श

वद्रूपाम्बुराशिवीचीः ॥ ७३ ॥

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स्वामिनश्चात्मसंस्थस्य

भावजातस्य भासनम्। अस्त्येव न

विना तस्मादिच्छामर्शः प्रवर्तते॥ ॥

एवं क्रियाशक्तिविमर्श [illegible]

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निविकल्प...

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सविकल्पकस्य निर्विकल्पकस्य

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सम्बद्धमिति

केवलं विषयस्य सङ्गमितेन [illegible] फलं, य

स्वस्य

र्वादि यः सुखादेः [illegible] विमर्शयितृत्वेन [illegible] सुखं विम

सुखं विमर्शयितुं

र्शयितुं विवेकवता [illegible], यतः सु

खं स्फुटं [illegible] विमर्शयितृत्वं यतः नील [illegible] नील

मिदमिति [illegible]

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प्रतिलाभ

इदमिति

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स्वस्वरूपैः स्वरूपीकृतैः सह सम्पृक्तैः स्थितैः स्थलप

ल विविक्तं सति स्वरूपमिति वा यत्सङ्का, सङ्कुचि

तस्यैव सङ्कुचितस्य स्थितस्य स्वरूपस्य एव संवि

तीयमानः प्रकाश समुद्रे विमिश्रं स्वेच्छयैव भवति ॥ ॥

नतु किं स्वरूपमेव स्फुरति प्रकाश समुद्रस्य ध्ये

नीयेत्युच्यते ॥ ॥

[illegible] ॥ ॥ ००९ ॥ ॥

न केवलं स्वरूपतः स्फुरति [illegible]

[illegible] प्रकाश समुद्र विमिश्रं, [illegible]

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एवं विमर्श [illegible]

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प्रकाश समुद्र विमिश्रं

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यो यो विमर्शः सामान्यं परामृश्य [illegible]

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विकल्पितायां

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न च शुद्धमात्रक्रियाकारित्वमिन्द्रियत्वं वक्तुं शक्य

मलेवाच्यमिति

मः, शुद्धं च [illegible]

[illegible]वधीति ॥ ००५/०३ ॥ ननु विमर्श[illegible]

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मुक्ते मलाद्भिमिति

[illegible]: मुक्तिकथा [illegible]

[illegible], ॐ मलेनेति [illegible]

[illegible] किमत्र मतं, [illegible]

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विषयं

[illegible] ॥ ॥

मलैः कर्मविमर्शे हि मुक्तो न मल

स्थितिः, [illegible]

[illegible] ॥ ००७/०३ ॥

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५ ति, ॐ [illegible]

निर्विकल्प सविकल्प

०८३

विषय

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मन्त्रमिति मन्त्रविमर्श

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सविकल्पकेन

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मेलनं नकेवलं भिन्नदशि, एवंहि सति सुमेलकेऽपि

न नियतदेशकालतया कथमस्यास्य शुद्धिसंक

लाहं सह [illegible] मेलकान्तरः, [illegible]

[illegible], [illegible]

मेलकान्तरे विभक्तान्त [illegible]

[illegible] नकेवलं [illegible], न

[illegible] विशेषः कश्चित्, [illegible]

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विभक्तान्त [illegible]: [illegible], एवमस्यास्य

शुद्धिमलनस्य नियमान्तर [illegible]

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[illegible], [illegible]

[illegible], [illegible], मेलकान्त

[illegible]: [illegible] नियतिरूपः, [illegible]

नियमः,

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कण्ठकस्तु यः

ईश्वर स्वतन्त्रः प्रकृतिनिरुपितः, माणवक

प्रमातॄन् सकलप्रमाप्रमातॄन् संयोजनवियोज

नादिविधिभिः सकृत् इत्यस्य मिति प्रकटत्वेन

ति स स्वकीयकृत्यैकस्तु सम्पादनि मितमण्डलप

अस्ति मेधूमतेन सकलादीनि

श्रीमत्स्वरूपप्रकृते नायक, विमर्शक्षेत्रे सम

+इन्द्रियकृतिभिः तेः नित्यस्वभावत्वेभिः; स्वकीयमिति किंस्वरूपस्वभाव +विमर्शः, सर्वं सम्पा स्व

दृश्यतन्त्र स्वादिविधिभिः प्रत्येकं स्वकले प्रकृत

न सन्ति इत्युक्तप्रकृतिस्वकलेऽपि बिभर्ति मिलितः, सर्वं

समुद्रः, यः सः स्वजनमध्ये मग्नोऽपि तिमिमाभि

ः पतिमिवेति, तथैव यथा सर्वं सकलमीकं मि

मूः प्रमाणस्य अन्तःस्थितस्य सर्वस्य सम्बन्धिनः

प्रमातृप्रमेयप्रमाणप्रमिति
तेषां, मिलितं स्वकीयं सम्पत्तुं प्रमेयप्रमाणम्

: प्रमातृविमर्शान्तःस्थितं प्रकटयतीति ॥ ००२/०८ ॥

प्र. नन्वेवं ऋतुपरम्परा प्रमाणम् इत्येव तदिदं प्रमाणं प्र

०८५ तत्प्रकटयतीयं।

न चुम्बनं, चुम्बनेन हि यत्नः फलवानिति, तत्तत्र
सत्त्व चक्षेसेवति चुम्बनं चुम्बनं समयप्रमादः।
तथा हि सन्ततं विषयं वा मिलितं वा विलसीत
कथितं, यत्तु सतत्सेवनं नीलं तत्चुम्बनं सत्तुप
नामसत्ता सत्तुपरा निवर्तते तत्सेवं कुतं हि चुम्बनं
[illegible] तत्सेवं कुतो हि रागवति कथं चुम्बनं मिति तत्र
त[illegible] प्रयितुं सह ॥ ॥

विश्वैर्मितं मितं चुम्बनं सन्ततं
नैयमि, विनष्टवर्तं सन्दमे
नासन्तु सतीमुखे ॥ ११३/१५ ॥
चुम्बनं निपाल्य सवनाकं
तविनष्टे, किं चुम्बनं नयाकं
सः सवचुम्बितं कानिति ॥ ११७/११ ॥
इति मितचुम्बनं [illegible] चुम्बनः चुम्बयेत्
सः चुम्बनं मितत्वं।

𑆠𑆠 𑆥𑇀𑆫𑆑𑆳𑆯𑆮𑆥𑆶𑆰𑆴 𑆥𑇀𑆫𑆑𑆳𑆯𑆩𑆳𑆠𑇀𑆫𑆱𑇀𑆮𑆨𑆳𑆮𑆼 𑆱𑇀𑆮𑆨𑆳𑆮𑆱𑆴𑆢𑇀𑆣𑆼

𑆥𑇀𑆫𑆩𑆳𑆠𑆫𑆴 𑆱𑆠𑆴 𑆠𑆬𑇀𑆬𑆓𑇀𑆤𑆥𑇀𑆫𑆑𑆳𑆯𑆩𑆳𑆠𑇀𑆫𑆠𑆶𑆠𑆢𑇀𑆮𑆴𑆩𑆫𑇀𑆯𑆩𑆪𑆵

𑆱𑆶𑆠𑆫𑆳𑆁 𑆍𑆮𑆁 𑆥𑇀𑆫𑆩𑆼𑆪𑆱𑆴𑆢𑇀𑆣𑆴𑆁 𑆮𑆴𑆠𑆤𑆾𑆠𑆴𑇅 𑆥𑇀𑆫𑆩𑆳𑆟𑆁𑇅 𑆥𑇀𑆫

𑆩𑆳𑆠𑆸 𑆱𑇀𑆦𑆶𑆫𑆠𑆴 𑆱𑆴𑆢𑇀𑆣𑆱𑇀𑆪 𑆑𑆴𑆁𑆖𑆤 𑆱𑆴𑆢𑇀𑆣𑆴 [illegible]𑇅 𑆑𑆴𑆁

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इत्थं स्वात्मन्येव, सार्थान्तरमन्यानुद्भूतं किमपि तं,

तदा स्वात्मानं प्रविशेत् सर्वगतं तद्युक्तं तदेव सा

मर्थ्यं, यदुक्तं श्रीमद्भिः पादैर्वियद्धात्रीप्रपञ्चे, तदा

रूपमर्थं, प्रविशेत् सर्वगतं सर्वेषु स्वात्मान्येव

प्रकटितमर्थं यः प्रविशेत्, किंचित् किंचित्प्रविश्य

प्रविश्य परिमितं तत्त्वमेव सर्वं किं प्रविश्य

ते, इत्थं प्रविश्य प्रविशेत्, सर्वं सर्वगतं तदा

तत्त्वं प्रविशन्नेव प्रत्येकं तत्त्वं प्रविशत्यपि

सर्वं परमात्मा सकलमेव सा सर्वं स

र्वगतं सर्वं प्रतितिष्ठति स्वात्मनि विश्वात्मकं

स्वात्मनि तिष्ठति प्रविशति, सर्वं प्रविशेत्सर्व

किन्तु भेदमस्मात् प्रविशति सम्यक् सत्सदा ॥ ॥

ग्रस्तरवित्वतेजोवेद्यं केवलं प्रकटा

वभासते । सर्वेन्दुः समं सर्वमेव संविदि,

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𑆮𑆳𑆱𑆴 𑆱𑆶𑆱𑇀𑆡𑆴𑆠𑆶𑆤𑆴𑆱𑇀𑆩𑆼𑆤𑆼𑆤 𑆱𑆷𑆖𑆪𑆠𑆴 ॥ ॥

𑆢𑇀𑆮𑆴𑆠𑆵𑆪𑆥𑆢𑆱𑆁

𑆪𑆺𑆤𑆴𑆫𑇀𑆩𑆳𑆣𑆳𑆫𑆩𑆶𑆢𑇀𑆫𑆵𑆭𑆼𑆱𑇀𑆮𑆼𑆮

𑆱𑇀𑆑𑆤𑇀𑆣𑆩𑆼𑆤 𑆠𑆠𑆳। 𑆥𑆢𑆳𑆑𑆴𑆩𑆢𑆪

𑆠𑆠𑇀𑆠𑇀𑆮𑆑𑆴𑆁 𑆮𑆳𑆫𑇀𑆢𑇀𑆫𑆮𑆳𑆑𑆳𑆩𑆳॥𑇑𑇑𑇐॥

𑆪𑆢𑆴𑆤 𑆱𑆠𑇀𑆠𑆼𑆤𑆱𑆷𑆠𑆴𑆁 𑆑𑆳𑆫𑆳𑆱𑇀𑆩𑆴𑆠𑆴 𑆱𑆶𑆱𑇀𑆡𑆴𑆠𑆁। 𑆩𑆳𑆢

𑆴, 𑆪𑆱𑇀𑆩𑆳𑆠𑇀 𑆠𑆱𑇀𑆩𑆼𑆥𑆢𑆁 𑆩𑆵𑆫𑆳𑆢𑆴 𑆥𑆢𑆳𑆑𑆼𑆤𑆠𑆶𑆫𑆳𑆢𑆼𑆱𑇀𑆑

𑆩𑆢𑆵𑆫𑆳𑆢𑆴 𑆥𑆢𑆳𑆑𑆶𑆠𑇀𑆪𑆼𑆁 𑆩𑆢𑆵𑆫𑆑𑆴

𑆫𑆳𑆑𑆁, 𑆠𑆼𑆤𑆼𑆮 𑆪𑆢𑆴 𑆥𑆢𑆩𑆳𑆤𑆠𑆁 𑆑𑆳𑆫𑆳𑆁𑆱𑆶𑆠𑆠𑆱𑆶

𑆠𑇀𑆪𑆼𑆑𑆼𑆤 𑆥𑆢𑆳𑆑𑆶𑆠𑇀𑆫𑆳𑆢𑆼𑆁 𑆑𑆆𑆁 𑆪𑆺𑆤𑆵𑆱𑇀𑆑𑆩𑆼𑆢𑆼𑆤 𑆫𑆳

𑆱𑆼𑆢𑆳। 𑆱𑆑𑆳𑆫𑆳𑆤𑇀𑆠𑆶𑆱𑆶𑆩𑆢𑇀𑆫𑆴𑆠𑆶𑆥𑆁 𑆖 𑆑𑆳𑆫𑆳𑆤𑇀𑆠𑆶𑆥𑆢𑆶𑆁,

𑆱𑆮𑆩𑆶𑆠, 𑆱𑆠𑆼𑆤𑆼𑆮 𑆠𑆶 𑆥𑆢𑆳𑆑𑆶𑆠𑇀𑆫𑆳𑆢𑆪𑆼 𑆩𑆢𑆵𑆫𑆳𑆢𑆴

𑆥𑆢𑆳𑆢𑆪𑆃

𑆫𑆳𑆤𑇀𑆠𑆃, 𑆱𑆠𑆼𑆤𑆼𑆮 𑆱 𑆪𑆺𑆤𑆵𑆱𑇀𑆑𑆳𑆫𑆴𑆫𑆳𑆤𑇀𑆠 𑆅𑆠𑆴, 𑆠𑆠𑆶

𑆪, 𑆱, 𑆑𑆶𑆱𑆶𑆩𑆳𑆤𑆳 · 𑆠𑆠𑇀𑆪𑆼𑆱𑆶𑆤𑇀𑆪𑆼𑆃

𑆠𑇀 𑆥𑆴𑆱𑇀𑆫𑆼𑆱𑆷𑆩, 𑆮𑆴𑆩𑆫𑇀𑆱𑆼𑆤𑆱𑇀𑆠𑆶𑆮𑆱𑆶𑆤𑆱 𑆅𑆠𑆴𑆥𑆮𑆩

𑇐𑇑 𑆪𑆺𑆤𑆴𑆃

𑇐𑇕𑇗 𑆮𑆼𑆠𑆶, 𑆠𑆠𑇀𑆥𑆴 𑆪𑆺𑆤𑆵𑆥𑆢𑆶, 𑆱𑆴𑆠𑆼𑆤𑆼𑆱𑇀𑆑𑆶𑆮𑆶𑆩𑆼𑆱𑇀𑆑

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[illegible] 𑆑𑆁𑆟𑆂, [illegible]

𑆯𑇀𑆫𑆵𑆓𑆶𑆫𑆶𑆁, 𑆠𑆱𑇀𑆪 [illegible]

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𑆱𑆥𑆳𑆕 𑆩𑆮𑆕𑆼𑆕 𑆩𑆪𑆽𑆂 𑆥𑇀𑆫𑆮𑆵𑆤 𑆩𑆳𑆩𑆳𑆤𑇀𑆑𑆳𑆫𑆴

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𑆓𑆠 𑆑𑆢𑇀𑆢𑆴𑆢𑆠𑆢𑇀𑆢𑆴𑆂

𑆩𑆠𑇀𑆮𑆮𑆥𑇀𑆫𑆭𑆳𑆟𑆮𑇅 𑆇𑆠𑆟𑆮 𑆩𑆳𑆩𑆳𑆤𑇀𑆠𑆽𑆤 𑆩𑆠𑆁 𑆢𑆥𑇀𑆫

𑆥𑇀𑆫𑆩𑆳𑇅 𑆩𑆮𑆂 𑆱𑇀𑆮𑆕𑆳𑆮𑆢𑆼𑆠𑆢𑇀𑆢𑆴 𑆥𑇀𑆫𑆭𑆭𑆳 𑆇𑆠𑆴 𑆠𑆶

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यत्नादियेप्रसन्नस्य प्रकृतिप्रकाशस्य [illegible]

[illegible] सं [illegible] तत्त्वे [illegible] प्रसन्नप्रभ

[illegible] सं [illegible] प्रसन्नस्य [illegible]

[illegible] सन्नेव [illegible], [illegible]

[illegible], सकिलित्य, [illegible]

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प्राणाः न प्राणाप्तिकाः न प्राणाप्तिकान्तवर्त्तिनः ब्रह्माण्डब्रह्मः

ये त्वत्काम्ये ये प्रभामाणाः, सप्रभामाणामे

चत्रमान्तुन्नवर्त्तिनेवि यत्त्रिमान्हो न्यस्तिर्ति, त

न प्राणाप्तिकान्तवर्त्तिनः प्राणान्तः

षाकुर्तामुमाणं माणुमयमकाल कुत्वभूवाणम,

नमीयस्तामित्रुतिमूलयमथः, कुसलस्मूलक

काङ्कालन्तुयम्

यत्तेवविवकमा वमाजपाणभानिकवकात

गन्तवकोयथेमिनेयत्तनहृत्तिः काङ्क्षमये

न त्वतमित्ति यस्तेव हवस्थहकुणालमाली

त्तमा॥ ०३३/०३ ॥ ननमेवं प्रभाणामवकूतणमा

मित्रत्नीतंमेत्तुद्धिमेतनवेवकत्तवमित्तिय

मतां, तत्वं तव्याङ्कवीलिमतकूत्तवतीतिय

स्तत्त्वथं प्रभाणिवस्तेव, तत्वमिटास्तूक॥ ॥ मनाखा मता,

वमित्रमतीयमलीतिकाङ्क

गलतस्यया, मापूपेकालविकी

नानं, साकुनं नेयभत्ते॥ ०३४/०४ ॥

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शुश्रूषत्वविमुक्तिं स्तुत्य स्वरूपमितसतीः कथं

सन्तुष्टमनसा, ततश्च यदि शीघ्रं स्वरूपे स्तुत्य

पि विषयः, तत्र समाधिक समुद्धित समुत्थाय

एकं समाप्तं, सर्वत्रिसमाप्तं, स्वयमाधिक सर्व

त्वं किं समाप्तं च, उत्थाय स्थित्वा यदि किं स्वमन्त्र

स्वरूपे [illegible] समस्तयदि [illegible] लिङ्गितस्वति

स्थिते, तत्र सम [illegible] विशुद्धे

स्वरूपे || ०३५/०५ || [illegible] ||

सततमेव विशङ्कः स्वमात्रक

समस्थः। क्रियया कर्म

[illegible] समस्वयः || ०३६/०६ ||

समुत्थितुं [illegible] विशङ्को [illegible] समाधिक यदि क्रि

याकर्म कर्मवलक्षणः, [illegible] स्वरूपं स

स्वयः [illegible] सुखं [illegible], [illegible] यदि स्वरूपे

स्वरूपं विमुक्तिं, [illegible]।

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible] ॥ ॥ [illegible]

[illegible]

[illegible] ॥ ॥

सूर्येन्दुकृशानवो
रागु मूर्तयो

[illegible]

[illegible]

[illegible] ॥ ॥

[illegible]

[illegible] उपसूर्वः

[illegible]

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एवं क्रियां च सिद्धिं च परमार्थं च ... ।

... ॥ १०/९ ॥

एतदुपसंहरति ॥ ॥ ओं तत्

[illegible]

[illegible] । [illegible]

च ज्ञातृत्व कर्तृत्व क्रिया ॥ १०/१० ॥

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[illegible]

[illegible]

[illegible]𑆂 𑇅

𑆱𑆠𑆁 𑆱𑆠𑆶𑆂 𑆱𑆫𑇀𑆮𑆼 𑆮𑆴𑆩𑆬 𑆯𑆴[illegible]

[illegible]

[illegible]

[illegible] 𑇆 𑇆 𑆯𑇀𑆫𑆵𑆩𑆢𑇀[illegible]

[illegible] 𑇅

[illegible]

[illegible]𑆂 𑆯𑆴𑆮𑆱 𑇆 𑇆

[illegible]

[illegible]

[illegible]

[illegible]𑆂

[illegible]

[illegible]

[illegible]

तत्त्वं

सुतत्त्वया

यत्तु दृष्टं सर्वकार्येषु तथा तत् सम्यक् सुतत्त्व

तत्त्वतया

सत्तु पश्यति वस्तुतः शिवतत्त्वमिदं भवति ॥ १०३ ॥ ॥

सकलपूर्तिरिव सत्स्विव

सुतिर्वं

नैव वस्तु शिवतत्त्वं सत्तु यत् तत्र नाति ग्रस्थ सर्व शिवं

विश्वमिति किमत्र तत्त्वं ज्ञातः, एकमितुत्त्वधिस्त्वतुम

धर्मिस्तत्त्वः

शिवतत्त्वं

कथं तत्त्वं न भेदं वेदं सकलं तत्र देवसर्वे तता ॥ ॥

किन्तु तत्र भेदे दृक् कस्मात्

तत्त्वमस्ति:, सर्वज्ञत्व पक्षे

तु पश्यतः पश्य सर्वम् ॥ १०४ ॥

सुदृष्टं

विमर्शतया

क्रिया

यद्दृष्टमेव शिवतत्त्वं तथापि तत्त्वीयमेव स्वातन्त्र्यं

स्वतन्त्रस्य तथेति

स्वच्छन्दस्वातन्त्र्येण तत्त्व दूतिरिव सकलमयासत्र

यति, स्वतन्त्रमिदमेव सकलरूपः सुतत्त्व

+

समस्तकलरूपः

क्रिया वैचित्र्यमयो दृश्यो, ततस्तत्त्वतीतत्त्वतया

सर्वमिति (दृष्ट तत्त्वसीतत्त्वं)

सर्व तत्र उद्दृश्यवत्त सर्व सन्नन्दं सर्वत्र

ग्रं

तत्त्वा

सुकृतः

५: यं सर्वं यतः पूरयति सन्निति पूरण सर्वासर्वं

१०३ सु सर्वं शिवतत्त्वमयं

[illegible]

[illegible]
[illegible]

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[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

सिद्धमन्त्रादिकं, ... सूर्यादिकं च,

धर्मसमुच्चयः

ततः सत्रये च पुनरूचुः कश्चित्सत्रिणद

गच्छत सत्रिं [illegible] ती कं तु च ती निकटस्थम्

[illegible], पत्र मेव पत्र [illegible] कश्चित्सत्रे [illegible]

ली [illegible] विधुद्र [illegible] पत्र मेव सत्रादिकं,

एवं विसर्ग [illegible] सत्री एव सन्धिमेव [illegible], [illegible]

[illegible] ॥ ॥ [illegible]

[illegible] विद्युत [illegible] ॥ ॥

[illegible]

[illegible] ॥ [illegible] ॥

[illegible] विसर्ग [illegible] सन्धेः [illegible]

[illegible] विसर्गः [illegible]

[illegible], च [illegible] : स [illegible] सन्धिमिति [illegible]

[illegible] विसर्ग [illegible]

[illegible] विसर्ग [illegible] सन्धिमिति [illegible],

[illegible] विसर्ग [illegible], [illegible] सन्धिसन्धिमिति

सन्धिसन्धिमिति [illegible], [illegible]

सिद्धि [illegible] सम्,

[illegible]

साग्दु भूषणं च सुवर्णकन्तौ ॥ ०६५/६ ॥

सुवर्णकं भूषणं वसनं विद्धि यथा च सुवर्णं च सु
वर्णमित्युक्तम् उष्णः सुधिः सविपरीतकुरवत्सु
[illegible] स्वीकृतवत्सुतमेव ष्ठमिति
वं कुण्डले मितिवत् [illegible] कं [illegible]
[illegible] एव भूषणस्य सानुयं
च तु, भूषणस्य वैदिक विसर्गः सङमिति,
उक्तं यच्च सामर्थ्यं च कुरुत्येव भूतुलङ्घ
सङमित्यादि सुवर्णस्तु सर्वम ॥ ०६५/६ ॥ सदि
धनदत्तस्य वस्तुयत्तु स्वस्तु विष्णुमितित्
ठत्तु इति सामान्य स्वरूपस्य सुवर्णकोऽल्ल ॥ ॥

सङ्गं स्वर्णं वसनमात्त्व
नचमनेतौ, सवत्स्नेतुयं स्वर्णं
सद्गुणा सङसमावे मा ॥ ०६/५ ॥

सङ्गं पल्लवमनस्थानस्य सङमिति, सपङ्कस्य

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ॥ ९८ ॥ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ॥ ॥

[illegible] ॥ [illegible] ॥

मायाप्रमातरि शुद्धविद्यायां [illegible]

ईश्वरप्रमातरि [illegible]

[illegible]

[illegible] शुद्धविद्या मायाप्रमातृ [illegible]

[illegible]

[illegible]

[illegible] शुद्धविद्या [illegible]

[illegible]

[illegible]

[illegible] शुद्धविद्या

[illegible] ॥ [illegible] ॥ [illegible]

[illegible]

[illegible]

[illegible] शक्तिः [illegible]

[illegible] शक्तिः, [illegible] विपर्यय [illegible]

[illegible] शक्तिः,

[illegible] विपर्यय [illegible] शक्तिः।

[illegible] विपर्यय [illegible]

[illegible],

[illegible] शक्ति [illegible]

[illegible] ॥ ॥

[illegible], [illegible]

[illegible], विष्णुशक्तिः ॥ ॥

[illegible] विपर्यय [illegible]

[illegible]

[illegible], [illegible]

[illegible] शक्ति [illegible], [illegible]

[illegible]

[illegible] [illegible]

त्रिकालसाम्य

स विष्णुशक्तिः, [illegible]

[illegible] ॥

त्रिकाल,

[illegible] ॥ ०१३/२ ॥

[illegible]

॥ त्रिकाल [illegible] ॥ ॥

[illegible] ॥ ०१७/३ ॥

[illegible]

[illegible] न [illegible] । [illegible]

[illegible]

[illegible] ॥ [illegible] ॥ ॥ [illegible]

[illegible]

[illegible]

[illegible] ॥ ॥

[illegible] ।

[illegible] ॥ [illegible] ॥

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प्रमातृ[illegible] प्रमेयेषु तुल्यो [illegible]
[illegible] इति, [illegible]
[illegible], [illegible]
[illegible]
[illegible], [illegible] नियमयति
नियमयति एवं कला विद्या कला [illegible] नियति
[illegible]
[illegible]
[illegible] इति, [illegible]
[illegible]
[illegible] इति, [illegible]
[illegible]
[illegible] इति, [illegible]
[illegible]
[illegible], [illegible]
[illegible]

[illegible]

[illegible] ॥ ०४०१ ॥ ॥

[illegible] ॥ ॥

इत्येविंशतिका [illegible] पञ्चदशिका [illegible] । [illegible] ॥ ०४०० ॥

[illegible] पञ्चदशिका [illegible] इत्येविंशति [illegible]

[illegible]

3 4 0 2 7

[illegible]

[illegible] (क्लीबः, +, क्लीबः, विकृत — interlinear glosses) ॥ ०५० ॥ ॥

ननु इत्येवं सति किं कर्तृ किं कारकमित्याशङ्क्याह॥ ॥

[illegible] ॥ ०५३/०० ॥

[illegible]

+ [illegible] (right-margin gloss)

[illegible]

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[illegible]

[illegible] ॥ ॥ [illegible] ॥ ॥ [illegible] ॥ ॥

इति सूत्री

[illegible]

[illegible] ॥ ॥०॥ ॥

॥

[illegible]

[illegible]

[illegible] ॥ ॥

एवं [illegible]

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𑆃𑆡𑆓𑇀𑆤𑆼, 𑆪𑆑𑇀𑆰𑇀𑆩𑆮𑆴𑆰𑇀𑆬𑆶𑆣𑆫𑇀𑆩𑆾𑆠𑇀𑆠𑆫𑆼 ॥ ०५३ ॥

𑆠𑆠𑆾 𑆌𑆮𑆁 𑆑𑆸𑆠𑆼 𑆱𑇀𑆤𑆴𑆓𑇀𑆣𑆼 𑆓𑆩𑆴𑆱𑇀𑆪𑆼 𑆪𑆑𑇀𑆰𑇀𑆩𑆠𑆴𑆩𑆠

𑆢𑆼𑆮𑆠𑆶𑆥 𑆩𑆴𑆠 𑆪𑆢𑆴𑆠𑆑𑆾𑆬𑆴𑆠𑆴 𑆥𑆠𑇀𑆫𑆑𑆮𑆼𑆰𑇀𑆬𑆶𑆁𑆱

𑆩𑆤𑆳𑆠𑆶𑆥𑆁 𑆢𑆮𑆪𑆁 𑆱𑆶𑆢𑆶𑆩𑆥 𑆱𑆁𑆑𑆸𑆠𑆱𑇀𑆩𑆪

𑆌𑆠𑆁 𑆤𑆮𑆠𑆴, 𑆱𑆩𑆳𑆪𑆁 𑆱𑆁𑆤𑆳𑆪𑆶𑆪𑆁 𑆢𑆶𑆪𑆩𑆠𑆴

𑆣𑆶𑆤𑆶𑆰𑆮𑆠𑆼, 𑆢𑆶𑆩𑆱 𑆱𑆁𑆥𑆢𑆼𑆤 𑆮𑆼𑆥𑆩𑆑𑆬𑆼𑆑𑆶

𑆢𑆶𑆩𑆱 𑆱𑆼𑆤 𑆢𑆶𑆩𑆱 𑆥𑆶𑆤𑆮𑆼𑆩 𑆱𑆩𑆥𑆢𑆶

𑆥𑆶𑆤𑆶𑆩𑆥𑆶 𑆱𑆁𑆥𑆢𑆼𑆤𑆩𑆤𑆮𑆢𑆩𑆱𑆴𑆮𑆤

𑆮 𑆱𑆁𑆥𑆶𑆠𑆁 𑆤𑆩𑆤𑆼 𑆤𑆶𑆑𑆁 𑆱𑆁𑆥𑆶𑆤𑆮 𑆤𑆢𑆶𑆤

𑆢𑆼 𑆩𑆪𑆳 𑆥𑆢𑆴 𑆥𑆶𑆤𑆥𑆤𑆢𑆶𑆑𑆤𑆢𑆥𑆶

𑆥𑆢𑆑𑆶𑆩𑆴𑆤 𑆮𑆴𑆩𑆢𑆴 𑆮𑆴𑆩𑆠𑆶𑆩𑆢𑆶𑆢𑆶𑆠𑆵 𑆢𑆶𑆥𑆑

𑆩𑆢𑆶 𑆩𑆠𑆶𑆥 𑆢𑆩𑆢𑆵𑆬𑆴𑆠 𑆢𑆵𑆪𑆢𑆼𑆢 𑆤

𑆢𑆶𑆠 𑆱𑆴𑆪𑆢 𑆱𑆠 𑆩𑆢𑆱𑇀𑆤𑆼 𑆮𑆴𑆰𑇀𑆬𑆶𑆢

𑆱𑆮𑆢𑆶𑆁 𑆤𑆩𑆶𑆑𑇀𑆰, 𑆱𑆠𑆴𑆢𑆼 𑆱𑇀𑆩𑆪𑆢 𑆢

[illegible]

[illegible]

विश्वः। अतएव उक्तं: [illegible]

[illegible]

[illegible]

[illegible] ॥ ०५७/० ॥

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[illegible]

[illegible]

[illegible] ॥ ०५५/३ ॥

[illegible] अतएव [illegible]

३ पृ० ०३३

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[illegible]
[illegible]

सन्ति निजजनवाञ्छितसिद्धिविधा, त्रिविधे तु तत्त्वे नरकहृदयमतीतिसिद्धा, विषयेषु सक्तीनः, दुःखेषु प्रीतिमुद्धः, सन्त्र तु ज्ञानि मानिनः सन्ति, त्रिविधः ॥ ॥

सम्यक्ज्ञानमलकल्पितं पतीति पतिः पतितं पतिधूः, सा त्वं भव्यसम्पत्प्रदा पुष्टिदा हितिश्च नेव सेतु यच्चासि सीतेति, तदा तेनेव सदैवः पातु वः पासितकल्पितं सुमतं, तथापि देवता सि वसन्तेव सिद्धविद्धसिद्ध जनदुर्धरत्रिविध सम्पः तत्त्वेन सर्वत्रधिक्रियमाणि कर्माणि, पुनरपि सात्त्विकमयतुकालतया तपोऽपि विनाकपति, कालधुरन्धरतुत्वं, यतः पासितदृष्टसुमितत्त्वः ॥ ०५६/३ ॥ ०५५/३ ॥ यदि वेतदृष्टस्तुत्यं दत्तिवजमेधुरं त्रिविधं भव्यसिद्धेन ॥ ॥

वाञ्छन्ति ये त्रिपुरसुन्दरि
दुर्धर्षदुष्टविपदः, त्रिकाल
वं भव्यसिद्धं, रविरतुष्ठ
नन्ति ॥ ०५७/८ ॥ त्रिपुर
दुःखदैव भव्याम्बुं

३ स० ०३३

[illegible]

[illegible]

[illegible]

मद्विधं मलाक्तं [illegible]
[illegible] ॥ ॥

शुद्धोऽप्यत्र कर्तृविधिषु [illegible]
उपकर्तृता, निर्दिष्टाः शुद्ध
[illegible] कर्तृता [illegible] ॥ [illegible] ॥

एवं निर्दिष्टमेव परमेश्वर [illegible] शुद्धि
[illegible] परमं [illegible]
निर्दिष्टाः शुद्धाः [illegible]
[illegible] कर्तृत्वया [illegible]
[illegible] परमेश्वर [illegible]
[illegible] ॥ ॥ [illegible] ॥ ॥
[illegible]
[illegible]
[illegible]
[illegible]

इति कथं ... [illegible] ... ॥ ॥

बोधादिलक्षणैक्येऽपि येषामन्योन्यभिन्नता, तथेश्वरेच्छाभेदेन ते च विज्ञानकेवलाः ॥ ०५७/२ ॥

उक्तेन ... [illegible] ... परमेश्वरेण

इदं ... [illegible] ... भवति, ... [illegible]

... [illegible] ...

... [illegible] ... विज्ञानकेवलानां

... [illegible] ...

... [illegible] ...

... [illegible] ... विज्ञानकेवला

... विज्ञानकेवले ... [illegible]

विज्ञानं ... केवलं ... [illegible]

... [illegible] ॥ ०५७/२ ॥ ॥ ... [illegible]

सकलविकल्पस्य

विलक्षणकलविषयस्य भक्त्या, सम्यक्त्वात् ...

त्वं स्वरूपं विषयस्पर्शेन नश्यति॥ ॥

स्तुत्वा स्वरूपं परमं परमः

दलयन्कलाः, त्रिधं कल्मष

लोके स्थिरं प्रयोगं विकल्पितः॥ ७२ ॥

स्तुत्वा ... स्वरूपं परं, यदि कमलं ...

... स्वभक्त्या ...

... कलाः कल्पं ... कल्पित ...

... कल्पना ...

... कालं ... कल्पं ...

... भवति, यतः स्वयं न केवल ...

... ...

... ...

... ...

७ भवति।

[illegible]

धं सर्वमलैर्विशुद्धात्मा ब्रह्म ॥ ११० ॥

यः शिवाद्भेदमेवाद्वयतया प्राप्नोति सर्वमिति सम
विश्वक्षुः
कौलं मार्ग्गेण प्रसादेन सर्वज्ञः सर्वकृत्त्वा
ब्रह्म विशुद्धात्मा:, किन्तु तत्र कालं गुरुवक्त्राद् य
स धं बोधतया कर्तृतया प्राप्नोति, तत्तु विद्धि स
मस्तं शिवमेव सकलितं विशुद्धात्मानं सर्व
गुमलक्षयेन: ॥ ॥ ११० ॥ ॥ सर्वमलद्वयमोचि
येन प्रकृते ये विविधयन्तं सञ्चरितं सत्कृ ॥ ॥

श्वसूतीनां सर्वेषां तत्त्विकं तु
विश्वमलम् । तत्त्वादिकं सर्व
वैकं सम्पूर्णं सर्वकालम् ॥ १११ ॥ ॥

इह विशुद्धात्मा विश्वोत्तीर्णकला सुप्रबुद्धविदि
तः सर्वात्मा शुद्धिरूपः सप्त । मलत्रय
कला मुक्ति कं शिवकैवल्यमविशुद्धम् सम्यक्:,

पृ. ०३७

[illegible] भवति [illegible] ॥ ॥

।५३। यदुक्तं, [illegible] परिवृत्ति[illegible]

[illegible]

[illegible] भवन्तः संस्का[illegible]ः, [illegible]

[illegible]ः, [illegible]

[illegible]

[illegible]

[illegible] विषयैः

[illegible] विषय [illegible]

[illegible] भवि[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible], एवं सकल [illegible]

[illegible]

[illegible], [illegible] शिवादि सकलान्तं

[illegible], [illegible]

[illegible] विकल्प [illegible]

[illegible] ॥ ॥ [illegible] ॥ ॥ [illegible]

[illegible]

[illegible] ॥ ॥ [illegible]

[illegible]

[illegible]

[illegible] ॥

॥ [illegible] ॥

[illegible]

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3 [illegible]

2 [illegible]

053 [illegible]

[illegible]

[illegible]

[illegible] ॥ ॥

[illegible]
[illegible]
[illegible] ॥ ०१५/०१३ ॥
[illegible]
[illegible]
[illegible] ॥ ०१६/०१४ ॥
[illegible]
[illegible]
[illegible] ॥ ०१७/०१५ ॥

[illegible]
[illegible]
[illegible]
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[illegible]
[illegible]

[illegible]

संकृतमेधतः । उपमेवहि अवधूतवे ७

मतं अवधूत विकल्पः । ईश्वर मुद्दे अन्तरि

अमवेत अपूर्णप्रत्ययमत्र [illegible]

वपुमते [illegible] सत्ति: अत्र विश्व

रूलये: [illegible] बुद्धीन्द्रिय

इन्द्रियवने । इये अनुत्तरी कत्ति: [illegible] इये:

मधः [illegible]

[illegible] कत्तिः । उक्तं [illegible] कत्तिः

[illegible] । एवं मुद्दे [illegible]

[illegible] लीवनमिति अमुद्दे एवली

वः संभवति । यथिव इन्द्रियमनो [illegible]

मुत्तरी [illegible]

वपुः [illegible] विमेध [illegible]

[illegible] लीवनं । उक्त

[illegible]

[illegible]

॥ [illegible] ॥ ॥ [illegible] ॥ ॥ [illegible] ॥

[illegible]

॥ [illegible] ॥

[illegible]

०७०

[illegible] ॥ [illegible] ॥

[illegible] इन्द्रियाणि विषया[illegible] सङ्कोच[illegible] तीति

मीलितानि निद्रायां [illegible]

निमीलितेषु [illegible] इन्द्रिये[illegible] ।

[illegible]

[illegible]

[illegible]

[illegible] ।

[illegible]

[illegible] इन्द्रिय[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ।

यदि हि प्रत्यक्षतापि सर्वं, सर्वज्ञतापि स
म्भवति एतावता योगिनः कालतो [illegible]
नातीति विस्मयः, योगिनः कालेन, न तु [illegible] इति विस्म
याद्यवकाशः [illegible], तेनैतदपि प्रत्युक्तं,
[illegible] एवमिन्द्रिया विषयत्वे
नैव [illegible] ज्ञातृत्वम्, किन्तु [illegible]
[illegible] सकलेन [illegible] इति [illegible] किन्तु [illegible]
[illegible], न [illegible], एवं [illegible] सिद्धिः [illegible]
[illegible] सर्व [illegible], सर्वकालेषि
[illegible], [illegible] विषयं प्रत्यक्षं [illegible] सर्व
[illegible]। [illegible] इन्द्रिय [illegible]
[illegible] विषयं, [illegible]
[illegible] विस्मयावकाश, [illegible]
[illegible] सकलम्,

०७३

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ॥ ॥

[illegible]

[illegible] ॥ ॥

[illegible] ॥ ॥ ॥

[illegible]

[illegible] 𑆑𑆫𑆾𑆠𑆴, 𑆠𑆢𑆼𑆮 [illegible] 𑆑𑆫𑆾𑆠𑆴, [illegible]

[illegible]

[illegible] 𑆱𑆁𑆨𑆮𑆠𑆴, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 𑆠𑆠𑇀𑆫 𑆠𑆠𑇀𑆫 [illegible] 𑆪𑆠𑇀𑆫

𑆪𑆠𑇀𑆫 𑆑𑆴𑆚𑇀𑆖𑆴𑆠𑇀 [illegible] 𑆠𑆠𑇀𑆫 𑆠𑆠𑇀𑆫 [illegible]

[illegible]

[illegible]

𑆍𑆮𑆁 [illegible]

[illegible] 𑇅

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ॥ ०२/०३ ॥ ॥
[illegible]
[illegible]
[illegible]
[illegible] ॥ ॥

[illegible] ॥ ॥ [illegible] ॥ ॥

[illegible] ॥ ॥ [illegible] ॥

[illegible]

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[illegible]
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[illegible]
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[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

सत्यमिव तु यत उद्धृत्य सन्निहितम्। यथैवं तथ

द्विंसमाङ्कं विचिन्त्य स्यात् ततादिसक्षय इति ॥ ॥ ॥ ॥

इति श्री

तत्र ... विमर्शिता सा समर्थिका त

सा ... द्वितीय सर्गकम् ॥

॥१॥ ॥

स्वस्ति सत्यं ...

विदुर्के समस्तलिनम्।

सुषुम्नं यः स्वयं तः

उन्नं तं सुमः शिवम् ॥ ॥

... सर्वं ... यथा ... सम्यक् ...

सुषुम्नात्तं ... विदते निलीनं,

... ... विमर्शितम्

... ... यदि ...

... ...,

केनचित्केन। ऽत्रैकेन पाप मात्रिकं तु पसुक्षे
क्लैकेन वकेन गत्वा शत्रुं, यस्तु, यस्य, ऽत्रप्रस
नष्टिस्य, सतुकेन यदेविष्लोत्पत्तं, सेतत्रैके
नैप संवत्संमन्त्रपत्नीति ऽन्ददं॥ ॥रक्तोऽस्तु कितु पूत॥ ॥

गुरोरेव मन्त्र लब्ध्वा मन्त्रकल्प
महेश्वरः। विश्वतुष्टेरित स
सिद्धिं लब्ध्वा मन्त्रवीचित्तः॥ ०२३॥

उक्तं वक्ष्यमाणेन विमलार्थ लब्ध्वा, उपदेश
त्विति लब्ध्वा पर मन्त्रे कृमिति संविद्रूप मन्त्रस्य
विमृष्टति, ऽत्रश्च लब्ध विशुद्ध उपेति लब्धा
वस्य लीनः सह्यज्ञः, ऽस्य स महेश्वरस्य
गत्वा। सस्य महेश्वरो नष्टः कल्पितो यतः
संविद्रूपस्यैव, संविदश्च नष्टेन नष्ट
लेन न शत्रुपन्न केचि
त्पः।

०९१

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ॥ [illegible] ॥

[illegible]

[illegible] ॥ ॥

[illegible]

[illegible]

[illegible] ॥ [illegible] ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

घतु यथा स्वप्नेव विमृश्यन्ते मन्त्रमिति म

चित्तचैतन्यप्राकृत्य

लक्षितेव स्वरूपमात्रं ... भवति ज्ञानशक्तिः, ५

ज्ञान क्रियाभ्यां ...

णत्य मित्तः शक्त्यैव भवति ते संविदो स्थूलः, स

चित्तेतत्त्वम निर्विकल्पकं विमर्शः

तु भावपरिज्ञानं च चित्तेव चचेव ज्ञानं क्रिया, सु

सज्ञानतुयं

निर्विकल्पकं सविकल्पकं, खमेव चित्तत्त्वं प्रकाशविमर्शमयमिति परमेः प्र

सज्ञान

काशः, प्रकाशप्रकाशो य प्रकाशस्तुति ज्ञानेल

भावः तः मेलनरूपेति प्रकाशक्रियानिय

मनशीलमिति सत्त्वाल सुखमपि ॥ ॥ ०२६/८ ॥ ॥

न च चैवं भवति यथा भावेष्वपि ज्ञानक्रियामयी

सचित्ताः सत्तारूपः सत्कृतः शक्त्य ... सदा ... सत्त्वस

सचित्तानि

सुखं मिप्रत्यक्षते, इति ... सत्त्व

प्रत्यक्षते ... मिति संशयं समर्थयति ॥ ॥

ॐ श्रीः ०७७

चिच्छक्तेः शक्तिमतः शक्तित्वं

न भिद्यते, तदेव ... कं

कालकादृक्परिणामिनाम ॥

॥ ०२२/५ ॥

[illegible]

[illegible]

[illegible]

[illegible] ॥ ०२३ ॥ [illegible]

[illegible]

[illegible] ॥ ०२७ ॥

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible] ॥ ११० ॥

[illegible] ॥ ११० ॥

[illegible] ॥ ११२ ॥

[illegible]

स्वप्रकाशमित्यनुसन्धानमस्य
प्रतिभासं

स्वप्रकाशः इति स्वप्रत्यवमर्शस्मिन् सर्वं संवेदनाव

भासस्य परामर्शं सङ्कीर्णं तं प्रकाशमानः प्रकल्पवि

यतः परामर्शस्य कथनेन

कल्पनीयः इति प्रतिभासप्रकाशमानस्य

विशिष्टज्ञानैः संकल्पैः, द्वितीयं सद्भावमिद

मित्याख्यैः भवन विनिश्चयमानस्य युक्तिभि

संकल्पनायां

र्ज्ञातव्यः परामर्शपरम्पराभिः अस्य उद्योतने

सङ्कल्पनेन सदसद्भेदेन विकल्पयोगेन, एतदुक्तं

प्रतिभासमानस्य

भवति, संस्कारस्य विकल्पज्ञानमतेन सदसद्वि

सत्त्वविषयी भवति प्रकाशः, यस्य सद्भावस्य

चिकित्स्य विकल्पे समनुभव सुखं भवन्ति, संविदि

कथनस्य सर्वज्ञानरूपायन्तरमिति॥ तद्वि

प्रतिभासमानं

कल्पयेत् यावत् तावत् सम्यवत् विकल्पयेत् इति

विभागः, प्रत्ययस्य इति समनुभवस्य, उक्तं

तत्त्वं यस्य कल्पना समाधिसुख सङ्ग्रहणीयता

समाधानस्य परिवर्तिनी सृष्टः ... समाधि

सृष्टवर्तिनी

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] निमेषे [illegible]

[illegible]

[illegible] किंच एवं विकल्पमनः

[illegible]

[illegible]

[illegible]

[illegible] विकल्प [illegible]

[illegible] ॥ ॥ एवं विकल्पनि

[illegible] निर्विकल्प [illegible]

[illegible]

विकल्पनि [illegible] ॥ ॥

[illegible] विश्व [illegible]

[illegible] विकल्प

[illegible] ॥ [illegible] ॥

[illegible]

[illegible]

[illegible]

सर्वभूतात्मलीनानां ।
ब्रह्माऽपि विष्णुः । शिव
श्चाऽऽनन्दमयः । परमा
कारविकारः ॥ [illegible] ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ॥ ०३७ ॥ ॥

[illegible] ॥ ॥

[illegible]

[illegible]

[illegible] ॥ ०३ ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ॥ 032 ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ॥ 033 ॥

[illegible]

[illegible]

मनुजितः नियम यम

[illegible]

नुम

[illegible]

मुनीश्वराः

[illegible]

[illegible]

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[illegible]

[illegible]

शुल्ल सदृशेष्वपि, तं विमर्श प्रकृतिसमाविश
ति समीरणस्य वृत्तिमुक्ते हृदत्वं प्रत्यक्षं सर्वदा
देवति मल्ल प्रकृत्यर्थं तत्तं विकृतिं चाविकृति
मर्तं लक्षते॥ तत्र प्रकृतिपुंसः वस्तु तत्त्व तदि
तत्र प्रकृतिविकृत्योः प्रकृतिविकृत्योर्विशेषः यदि
वीर्यस्य प्रकृतिविकृतं मति सर्वथा सर्वतोमुखं
कृतं संज्ञयति, तत्र प्रकृतिविकृतीनां विशेषः, त
त्रत्व विविधा तत्त्वप्रकृतिः, तत्र सर्वदा
का, प्रमाणविमर्शनात्मसमाहृ प्रभेद
मितप्राण, तत्र सर्वं प्रकृतिविकृतं निषेधते,
द्वितीयाः तत्त्वपरत्वं, उत्सर्गं सर्वदा
देवं तत्र सम महामनिलकल्प
३ जीवन्मुक्ति विकृतिपदं मनुष्यलक्षणं प्र
सः कृतिविकृतिमयं सर्वदा परमेश्वरम्॥ ०३३/०० ॥
३०२

[illegible]

[illegible]
[illegible]
[illegible]
[illegible] ॥ ॥

[illegible]
[illegible]
[illegible]
[illegible] ॥ ०७० ॥
०३

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[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

१०७

[illegible]

[illegible]

[illegible] ॥ ॥ ॥ ॥

[illegible]

[illegible]

[illegible]

[illegible] ॥ ॥ ॥ ॥

[illegible]

[illegible] ॥ ॥ [illegible]

[illegible]

[illegible]

[illegible] ॥ ॥

[illegible]

[illegible]

[illegible] ॥ ॥

॥ ॥

𑆱𑆩𑆳𑆥𑇀𑆠𑆾𑆪𑆁

𑆯𑇀𑆫𑆵𑆩𑆖𑇀𑆗𑇀𑆫𑆵 [illegible] 𑆮𑆴𑆩𑆫𑇀𑆯𑆴𑆤𑆵,
𑆅𑆠𑆴 [illegible] 𑆯𑇀𑆫𑆵𑆩𑆢𑇀 [illegible], [illegible]
[illegible] 𑇅 𑆬𑆴𑆒𑆴𑆠𑆁 𑆖
𑆑𑆿𑆬 [illegible] 𑇅

[illegible]
[illegible]
𑆅𑆠𑆴 𑆯𑆶𑆨𑆩𑇅

𑇅

𑆯𑇀𑆫𑆵𑆱𑆁𑆮𑆠𑇀 [illegible] 𑆱𑆁𑆮𑆠𑇀 𑆮𑆴𑆑𑇀𑆫𑆩𑆱𑇀𑆪 [illegible] 𑆯𑇀𑆫𑆵𑆯𑆳𑆑𑆂 [illegible] [illegible] 𑆬𑆴𑆒𑆴𑆠𑆁 𑇅 𑇅 [illegible] 𑆬𑆴𑆒𑆴𑆠𑆁 𑇅 [illegible] 𑆬𑆴𑆒𑆴𑆠𑆩𑇀 𑇅 [illegible] 𑆯𑆶𑆨𑆩𑇀 𑇅 𑇅

𑇅 𑇅

004

[illegible]

𑆱𑆶𑆮𑆫𑇀𑆟𑆳𑆤𑇀𑆤𑆫𑆑𑇀𑆠𑆽𑆫𑇀𑆪𑆶𑆑𑇀𑆠𑆥𑆬𑇀𑆬𑆮𑆽𑆫𑇀𑆪𑆶𑆠𑆼 𑇅 𑆩𑆴𑆯𑇀𑆫𑆠𑆠𑇀𑆮𑆽𑆟𑆽𑆫𑆑𑇀𑆠𑆽𑆂 𑆱𑆁𑆱
𑆠𑇀𑆠𑆾𑆩𑆫𑆑𑇀𑆠𑆽𑆫𑇀𑆟𑆳𑆤𑇀𑆠𑆫𑆩𑆯𑆴𑆠𑆁 𑆨𑆫𑆢𑇀𑆮𑆵𑆠𑆯𑆴𑆫𑆳𑆠𑇀𑆩𑆴 𑇅 𑆠𑆱𑇀𑆩𑆳𑆠𑇀𑆑𑆰𑇀𑆛𑆶𑆑
𑆱𑆶𑆮𑆫𑇀𑆟𑆑𑆁 𑆮𑆴𑆯𑆤𑇀𑆠𑆶 𑆠𑆱𑇀𑆩𑆳𑆠𑇀𑆱𑆶𑆮𑆫𑇀𑆟𑆑𑆁 𑆪𑆠𑇀𑆫𑆬𑆴𑆕𑇀𑆓𑆩𑆶𑆒𑇀𑆪𑆁 𑆱𑆁𑆱 𑆤
𑆱𑆼𑆥𑆬𑇀𑆬𑆮𑆁 𑆮𑆱𑇀𑆠𑆶 𑆤𑆴𑆰𑆼𑆣𑆼, 𑆮𑆪 𑆮𑆴𑆤 𑆅𑆠𑆴 𑆇𑆢𑇀𑆪𑆩 𑆄 𑆑𑇀𑆫𑆥𑆴𑆩
𑆩𑆳𑆟𑆩𑆳 𑇅 𑆅𑆠𑆴𑆮𑆴𑆮𑆸𑆠𑆴𑆮𑆴𑆩𑆫𑇀𑆯𑆴𑆤𑇀𑆪𑆳𑆩𑇀 𑇅 𑇆

435

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

439

	Ak.	Sl.
1. Granadikara	8	
2. Kriyadikara	4	
3. Agamadikara	2	
4. Jatosangradikara	2	

1. [illegible]
2. [illegible]

